

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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regarding the elimination of unnecessary discussion. An early ratification of the treaty was predicted.

The farm-relief act failed to satisfy the West. Such was the opinion expressed on July 15 by Secretary Hyde of the Department of Agriculture, after a trip through the

Southwest. Wheat farmers were still Failure of Farm Relief speaking of the equalization fee, and important groups, including the Farm Bureau Federation and the Farmers' Union, were preparing to revive the vetoed measure. Secretary Hyde told the President that the Farm Board's proposal to reduce wheat acreage was unfavorably received, the farm organizations preferring to force Congress to have recourse to the equalization plan of dealing with crop surpluses. The Secretary did not believe the plan would be successful in view of the high tariff rates on wheat in France and Germany, and England's endeavor to promote trade within the British Empire.

Coincident with Secretary Hyde's statement came a report from the Bureau of Agricultural Economics stating that the general level of prices received by producers of

Farm Prices Decline farm commodities was the lowest in eight years. Among the products affected in the latest depression were wheat, oats, cattle, hogs, and cotton. The report referred to the prevailing recessions in business, and pointed out that a further reduction in wage payments had resulted in a reduced buying power on the part of consumers. It was revealed that factory unemployment had led to an increased demand for farm work, with the result that farm wages were thirteen per cent lower than in July last year.

Chile.—Announcement was made by Pablo Ramirez, representative of the Chilean Government, of a \$375,-000,000 nitrate merger. According to a special law passed by the Chilean Congress, all of

Nitrate Merger the vast nitrate holdings of Chile, including the rich holdings of Guggenheim Brothers of New York, will be consolidated in one company, the Chile Nitrate Company. Henceforth, the export tax on iodine and nitrate, which brought the Government an annual revenue of \$30,000,000 will be discontinued. Instead, the Government will be a fifty-percent partner in the new company, with an adequate minimum revenue guaranteed to it during the next three years. After this transition period, the Government will rely on dividends from its stock and a six-per-cent income tax to compensate it for the loss of revenue resulting from the elimination of the export tax. As a result of this new combine the Government expects a full solution of its fiscal problems.

Naval Treaty Progress

Home News.—The past week witnessed very little action on the London Naval Treaty. On July 11, President Hoover refused to send to the Senate the documents, requested in the McKellar resolution, declaring such action would involve "a breach of trust" on his part. However, he affirmed himself willing to allow any Senator to examine them provided he would regard the matter as confidential. Several Senators availed themselves of this privilege. The White House message was the occasion of a resolution by Senator Norris, urging approval of the treaty on condition there were no secret understandings. To avoid needless debate, on July 14, Administration leaders agreed to substantially accept the Norris resolution. On July 15, Senator Reed of Pennsylvania, a member of the American delegation to the London conference, under fire from the opposition, made public one of the confidential documents entitled, "Tentative Plan of the American Delegation." Most of its proposals were found to be incorporated in the treaty. Senator Johnson then challenged the Senator from Pennsylvania to make public the Japanese reply, and was told it might be forthcoming in a day or two. Opposition began to wane as Senator McKellar proposed two new reservations, one to insure absolute freedom of the seas, the other to require Great Britain to dismantle her naval bases near the United States. On July 17, both parties were endeavoring to reach an accord

China.—While temperatures ranging from 100 to 125 degrees halted the fighting in the Honan Province, the rebels of the Northern Alliance formed a coalition for the establishment of a government at Peking. This Government is to be founded on the principles of the Kuomintang (National Party), the chief offices being held by former members of the executive committee who were expelled by the group now in control of the Nanking Government. Peking papers commented optimistically on the successful termination of recent conferences among the various factions opposed to the Nanking regime, and hoped that Northern military successes would soon justify the organization of a separatist Government. At present, however, the costly civil conflict is approaching a stalemate. After three months' fighting, no major gain was reported on either side, with the exception of the capture of the greater part of Shantung by the North. While the Northern rebels were consolidating their forces, the Nanking Government's financial shortage was becoming acute. As the warfare dragged on the spread of banditry and Communism increased. Frank P. Lockhart, Consul General at Hankow, warned all the Americans in the provinces of Hunan, Hupeh, Kiangsi and Honan that they were exposing themselves to danger of capture by bandits by continuing to reside in these provinces. Because of Communist riots in Shanghai, all zones in that city were placed under martial law. American, British and Japanese gunboats in the Yangtse River cooperated to protect the lives of all foreigners. Recently American soldiers rescued three Spanish Augustinian priests hiding in Yochow.

Czechoslovakia.—The relics of St. Adalbert, patron of the sixty-year-old Slovak St. Adalbert Society for the encouragement of Slovak culture and literary publications, were temporarily transferred from Prague to Trnava in Slovakia, on the occasion of the recent visit to the latter city of American pilgrims of Slovak descent. The initiative was given to the translation of the relics by Msgr. Buday, Slovak Popular party senator.

Egypt.—Twenty-one persons were reported killed as a result of Wafdist riots at Alexandria on July 15. This was said to be the sixth clash between the Wafdist and the police since the resignation of the Wafdist Cabinet headed by Nahas Pasha. The resignation was prompted by King Fuad's refusal to sign two bills designed to curb the royal power and it was followed by the King's appointment of Sidky Pasha as Prime Minister and the suspension of Parliament until July 21. In a statement to the British House of Commons Premier MacDonald said that Sir Percy Lorraine, the British High Commissioner, had been instructed to warn Sidky Pasha and Nahas Pasha that they would both be held responsible for the safety of foreign lives and interests. As a precautionary measure, two British battleships were ordered to Alexandria. According to reports, the Council of Ministers suppressed three Wafdist newspapers and empow-

**North Forms
New Party**

ered the Minister of the Interior to suppress any other paper which might endeavor to replace them.

France.—After a week of violent obstructionist tactics by the Opposition, Premier Tardieu on July 11 scored a final triumph over his enemies by adjourning Parliament **Holiday From
Debates and
Ship-building** until November after winning a vote of confidence by a margin of forty-eight votes. Although the Senate ended its session quietly after the reading of the Presidential decree, the Chamber of Deputies staged an uproar for an hour and a half, as the Communists, Radicals and Socialists protested what they declared to be the premature closing of the regular term. While Premier Tardieu could not boast of having completed all of his ambitious program, he had a good record to show of his victories in the face of a divided Parliament, winning four votes of confidence in the last three days of its sessions. The day before adjournment, Foreign Minister Briand read to the Foreign Affairs Commission of the Chamber a note he had recently dispatched to Rome, in which the French Government gave its assurance that it would not lay down any new ships for the next six months. This was the answer given to Italy's proposal to abandon her 1930 building program if France did the same. M. Briand told the Commission that during this holiday he hoped an understanding would be reached not only on the naval issue, but also on the questions of Tripoli and Tunisia.

Germany.—The German Government's reply to Briand's plan for a "United States of Europe" was formally delivered on July 15. Expressing its willingness

**Reply to
Briand Proposal** to participate in a deeper study of the plan, to be undertaken by the League of Nations in the Autumn, Germany insisted that full recognition of the needs of all the nations was the only solid basis upon which the proposed union could rest. It further stressed the advisability of including in the formal discussion such European nations as are not members of the League and also non-European countries. While admitting, with France, the need for a solution of grave political problems, the reply went on to call attention to the equally urgent necessity for an economic agreement which would not be dependent upon what it termed "the creation of greater security." Private understanding between business forces was credited with having made important preliminary steps toward a solution of economic questions and it was pointed out that those business forces should not be impeded in their work by too great an emphasis on the military aspect of the situation. The reply was particularly emphatic on the necessity of cooperating closely with the League of Nations in the entire matter.

After an adverse vote in the Reichstag Article 48 of the Weimar Constitution was invoked to enable the Cabinet to proceed with its financial program. Article 48 provides that "The President, in the event that public security and order in the German nation should be considerably disturbed or endangered, may take all necessary measures to

**Financial
Clash**

reestablish such public security and order . . . To this end he may provisionally abrogate, in whole or in part, the fundamental laws established in articles 114, 115, 117, 123, 124 and 125." By virtue of this article President von Hindenburg authorized Chancellor Heinrich Bruening to put into effect his decree for levying fresh taxes amounting to \$115,000,000 after the Reichstag had rejected it by a vote of 256 to 204. Voting in the opposition were Socialists, Communists, Nationalists and Fascists. The Socialists were expected to attempt to revoke Article 48, as the Reichstag is empowered to do by the Constitution, but it was thought that the attempt would be unsuccessful because of Nationalist opposition.

Great Britain.—Stanley Baldwin's motion of censure of the Government's tariff policy was defeated in the House of Commons on July 16 by a vote of 312 to

241. The vote came at the end of
Government Upheld a difficult day for the Government, which had been placed in a delicate position by the insistence of the House of Lords that a "spread-over" clause be placed in the Coal Bill. The "spread-over" clause would permit the forty-five working hours of the week to be divided unequally among six working days, with a maximum of eight hours for one day. The Miners' Federation insisted that an eight-hour day was too long for the miners. It was expected that the Government would try to avoid a constitutional issue with the House of Lords and at the same time save the bill by adopting an amendment whereby the "spread-over" clause could not be put into operation without the consent of the Miners' Federation.

The conference of the Colonial Governors of the Empire closed at London on July 15. Among other measures designed to bind the colonies more closely together was

Government Conference one for revision of the colonial service and a unification of its methods for all colonies. The conference called on Lord Passfield, Secretary of State for Colonies, to issue a statement to the effect that in the future the colonial service would be so organized as to permit of uniform methods of recruiting and of easier transfer of officials from one branch of the service to another.—By a majority of four votes the House of Lords rejected Viscount Astor's motion to admit peeresses to the House on the same terms as peers.

India.—In spite of the assurances given by Lord Irwin in his address to the National Legislature that the provisions of the Simon report would not be adhered to

Round-Table Conference rigidly in the round-table conference on Indian affairs, the hostility of the extreme Nationalists toward the conference was not lessened. Criticizing the Viceroy's address the Bombay *Chronicle*, the Nationalist organ, stated that it was merely another indication of Great Britain's determination to preserve its rule over India. In other quarters, however, the address was well received and there were indications that the Simon Report would be accorded sympathetic consideration. The All-India Moslem Con-

ference, while adhering to its rejection of the report's recommendations, manifested its willingness to take part in further negotiations with the Home Government.—Rumors that the Liberal and Conservative parties would endeavor to bring about a vote of censure with the object of defeating the Government on its Indian policy met with an emphatic denial from Lloyd George and the Conservative leaders. Lloyd George further stated that his discussions with Premier MacDonald on the India question had been quite satisfactory and although the Premier said that negotiations with the other parties were "extremely delicate," it was generally felt that the Home Government's delegation to the round-table conference would contain representatives of all three parties.

On July 11 the Nationalists staged a demonstration of sympathy for seventeen members of the Royal Gharwal Rifles who had been imprisoned for disobedience to orders

Disturbances during the Peshawar riots. The demonstration was suppressed by the police and it was estimated that some 500 persons were injured. The President of the Bombay Congress Committee, who was among the injured, was arrested and sentenced to four months' rigorous imprisonment for violation of the regulations against holding processions.—Rioting between Moslems and Hindus in Eastern Bengal assumed serious proportions. Reports stated that a number of Hindus had been killed and that severe losses of property had taken place. In an effort to restore peace the Government dispatched fresh forces of troops and police to Mymensingh and Kisorganj.

Japan.—The government decided to submit the London Naval Treaty to the Privy Council before July 20, without waiting for the approval of the new defense plans

Action on Naval Treaty by high military and naval officers. For some time reliable newspapers had been urging Premier Hamaguchi to go ahead and disregard the navy element, as the treaty had the backing of public opinion. Coupled with this advice was the fact that the United States Senate was considering the pact and Japan did not wish to be too far behind. Admiral Takarabe looked for agreement among naval leaders in the near future. There seemed to be no doubt that the Privy Council would ratify the treaty irrespective of this agreement.

Mexico.—After a two weeks' illness, Rt. Rev. Miguel de la Mora, Bishop of San Luis Potosi, died of paralysis on June 14. The venerable prelate had figured prominently in the recent dispute between the

Death of Bishop de la Mora Church and the Government, filling the offices of assistant secretary of the Committee of Bishops of Mexico, head of the Bishops' sub-committee, and in an informal way acting as spokesman for the Hierarchy and clergy who remained in Mexico. When proscribed by the Calles Government, he defied the order to leave the country and went into hiding for more than two years. By frequently changing his place of residence he was able to elude the Federal troops sent to capture him, while at the same time he encouraged the per-

secuted Catholics by his vigorous statements and pastorals. Bishop de la Mora returned to his diocese a year ago shortly after the settlement of the dispute with the Government. He was born in Yxtlahuacan in the Archdiocese of Guadalajara on August 14, 1874, and was elevated to the episcopacy on February 9, 1911.—Mexico lost no time in retaliating to the rates imposed by the Smoot-Hawley tariff bill on farm products coming into the United States. A decree published in the *Official Gazette* of July 13 raised the duties on wheat, rice, corn and other commodities, the new rates going into effect immediately.—At a recent dinner in New York in honor of Luis Montes de Oca, Mexican Minister of Finance, Thomas J. Lamont, chairman of the International Committee of Bankers on Mexico, announced that negotiations for the settlement of Mexico's foreign debt were progressing favorably. Because of political disturbances in the country, payments on the debt of \$400,000,000 had been omitted since December, 1927.

Russia.—The Communist party convention closed July 14 with the "Right heretics" still retained in their former places, viz., M. Rykov as member of the Politburo and chairman of the council of Commissars (which place Joseph Stalin was expected to take, and MM. Tomsky and Bukharin in the Central Committee. The explanation most favorable to Stalin gave his policy as one of prudent retention of possible helpers in an emergency; but the true reasons were unknown. Complaints increased as to the handling of food by the State in Moscow.

Vatican City.—With the solemn dignity befitting his rank as a Prince of the Church, the body of Cardinal Vannutelli was interred, July 12, in the Verano Cemetery, outside the walls of Rome. The funeral services in the Church of St. Agnes were attended by twenty-two Cardinals, the entire Diplomatic Corps accredited to the Vatican, Count Santelia and Admiral Morano, representing the King of Italy, Prince Boncompagni Ludovisi, Governor of Rome, and representatives of the Fascist Government. Cardinal Pignatelli, now dean of the Sacred College (not Cardinal Gasparri, as had been stated in earlier reports) imparted the benediction at the end of the services. Later, Cardinal Vannutelli's body will be removed to the Cathedral at Ostia, the basilica of his diocese.

During a private audience granted to Msgr. James H. Ryan, Rector of the Catholic University, July 14, Pope Pius warned the United States to "beware lest Bolshevism spread in America at this moment of financial depression and unemployment." "This is just the ripe time for the spread of Bolshevism," the Pope said. "The people of the United States do not realize how far it has spread already, nor completely what its spread means." The Pope showed himself singularly well informed on conditions in America. In an answer to a question from the Pope, Msgr. Ryan expressed the opinion that Bolshevism would not easily get a foothold in the United States be-

cause of the average workman's ownership of property, a fact which would make him disavow the principles of Communism.

League of Nations.—The first conference of the League of Nations on civilian air transit was opened at Geneva on July 8. Statements from Colonel Charles A. Lindbergh, Dr. Hugo Eckener, General Air Conference Italo Balbo, Italian Air Minister, were read to the air experts of thirteen countries by the Chairman, Louis de Brouckère of Belgium. Col. Lindbergh urged the international standardization of commercial aviation methods. A program of study was adopted for the development of international civilian aviation, and the committee of experts adjourned July 12.

The London *Daily Telegraph* published on July 10 an account of the report submitted to the League Council by the League of Nations Mandates Commission concerning

Palestine Riots the Palestine riots. The British Government was said to be rather heavily blamed, in the report, for failing to keep order, insufficient troops having been provided. The Arab leaders were also criticized; but a constitutional government for Palestine recommended. Hearings began of the Arab side of the case on June 10 before the League Wailing Wall Commission. The text of the "second Balfour declaration," of February 8, 1918, favorable to Arab independence, was submitted to the League by the Syrian and Palestinian delegation; but the difficulty of verifying just what the Declaration's promises were was thought at Geneva to hinder its force as a pro-Arab document. Pro-Jewish British documents were also being produced by the Jews.

Frank B. Kellogg, former United States Secretary of State, and Charles Cheney Hyde, Hamilton Fish Professor of International Law and Diplomacy at Columbia Uni-

World Court Nominations versity, were nominated recently for the World Court bench by the national groups of Denmark and Holland respectively. Great difficulty was experienced by the American group in finding suitable nominees, owing to the fact that judges will probably in the future be obliged to give their whole time to the Court, and serve for nine years.

"Are Bolsheviks Dangerous?" A congressional committee, now sitting in New York, is investigating the activities of the Communists. John LaFarge, in an article with the above question for a title, will offer the committee something to ponder over.

This week's issue contains an account of the Parish Sodality Convention in Chicago. Next week, Cecilia Mary Young will describe the Students' Sodality Convention in the same city.

R. A. Gallagher will tell "The Story of Jim Torry." Jim was sent to "the chair," and the writer gives the reason why.

The second instalment of "The Working Girl's Problems" will appear next week.

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* * *
The Empty Cradle

FIGURES which disclose a sharp decrease in the number of children of school age have recently been published by the Office of Education. The decline appears to have begun about 1922, and it has not been accompanied by a rise in the juvenile death rate. Children are fewer in the elementary schools, not because more babies are dying, but because fewer babies are being born.

Marriages postponed because of economic pressure account in part for the decline, but only in part. The major cause is undoubtedly the use of contraceptive methods, and this is not an abuse that can be removed, or even greatly restricted, by legal enactments. This position will be rejected by many, especially among Catholics, and we should be sorry were it used as an argument for the repeal of existing legislation. That is not our contention. A little restriction is better than no restriction at all, and even if it cannot be adequately enforced it registers, at least, a protest against a practice that is at once degrading to the individual and a peril to society.

If a population steadily dwindling, in an area so vast and habitable as that of the United States, be a social evil, then the steadily increasing use of contraceptives in this country must be judged an evil of a most menacing nature. Fundamentally, the practice outrages the law written in man's very constitution. Concretely, it is an attempt to sacrifice duty to self-seeking, which cannot but exercise a most deteriorating influence upon character. "Economic necessity," is commonly urged in extenuation, but if this plea be accepted, there is no reason why it may not also be advanced to exculpate lying, fraud, and unprovoked attacks upon life and property.

Much as we wish it, the remedy cannot be found by short-cut methods. The most intensive campaign for the enforcement of existing legislation might—and probably

would—make the practice somewhat more difficult, but it would not change the purpose of men and women bent upon consulting nothing but personal and selfish interests. The evil intent would remain in spite of enforcement, to break out as soon as the restraint is lifted. It is another instance of the impossibility of making men religious and moral by act of Congress.

While, then, the present restrictions should be retained and, in some jurisdictions, broadened and intensified, the real remedy does not lie in legislation, but must be sought elsewhere. It cannot be found in what passes for education in this country; much of that education refuses, indeed, to admit that the evil exists, but terms it good. But it can be found in education, properly so styled, which, as Pius XI shows in his Encyclical, "consists essentially in preparing man for what he must be, and for what he must do here below, in order to attain the sublime end for which he was created."

The remedy for this growing evil may appear to lie in remote quarters. Confessedly, it does. Neither law nor reason can influence and check the adult determined upon base courses. But Christian education can raise up a generation trained to prize duty above selfishness, and to obey God's law, even when obedience demands an almost heroic degree of sacrifice and restraint.

The Din of the Cities

IT is with regret that we note the census figures for the City of New York. Contrary to a statement made in Chicago, and quoted in these pages some weeks ago, New York is not "slipping." Her population numbers almost 7,000,000 people, and the rate of increase in the last decade appears to be about equal to that of Chicago. For some years, at least, New York will remain a large city, with all the drawbacks, inconveniences and dangers to life and limb found whenever a community counts its population in millions.

Now one of the most undoubted nuisances of the large city is the noise that spasmodically assails the ear. A medical commission which recently published a preliminary report of conditions in New York, asserts that not a few physical disorders of a serious nature must be attributed to city noises that need not exist. It is not so much the continuous, as the sudden and unexpected, or the intermittent, noise that is harmful. The system can adjust itself to a Niagara, but jumps like a frightened hare at the staccato of a cut-out on a ten-ton truck.

Dr. Kennedy found that the noise of a paper bag suddenly exploded raised the brain pressure to a point four times that of normal, higher than that obtained by using such agents for increased pressure as morphine and nitroglycerine. In general the experiments indicated the possibility of deafness, of nervous and mental disorders, and of impairment of the arterial system, as a result of long exposure to city noises.

There must be a striking difference between the sound graph of a cow gently lowing across the lea, and that of a truck careening up Broadway at an unlawful speed, with the muffler cut out. Who could write an Ode to a

Skylark with the rattle and bang of the Interborough wickets assaulting his ears? The din makes the budding poet feel, with Keats, "half in love with easeful Death," and closes his ear to the music "that falls through the clear ether silently." Unless these noises can be abated, the cities must be infested with prosaic individuals, afflicted with dull ears and a tendency to nervous and mental disorders.

The Red Peril

WHEN, in answer to a query, Msgr. James H. Ryan, Rector of the Catholic University, spoke of the extent of unemployment in this country, Pius XI commented, "That is just the ripe time for the spread of Bolshevism."

The Holy Father is undoubtedly correct in his diagnosis. We need no Fish committee and no Civic Federation to confirm the statement, frequently heard, that determined men are at work all over the country to stir up discontent among the workers, to attack religion, now covertly, now openly, and to undermine the established government, both local and Federal. The peril is great, and as Pius XI warns us, is nearer than we think. On this point, there is general agreement among thinking men.

But what can be done to check this propaganda?

Writing with less than his usual wisdom, Elihu Root counsels the establishment of a new Federal police force. Put in another form, Mr. Root's plan comes to just this, "Let's pass a law against it." From the cautious tone of the Root letter, it is all but evident that the author fears his plan to be unconstitutional. He need have no fears, for it is, and Mr. Root himself supplies the reason. "We have no general Federal police officers, because the States, and not the Federal Government, exercise general police authority."

That ends the matter.

But even were this Federal constabulary in any sense compatible with the spirit and letter of the Constitution, its creation would be an unmitigated curse. It would mean that bands of soldiers, commanded by satraps at Washington, appointed for political purposes, would range the country, and establish themselves in the States which soon would be reduced to the level of conquered provinces. Let us not be accused of exaggeration. Mr. Root's law is frankly repressive, and the test of the acceptability of a repressive statute should be, "How much tyranny could be imposed by it, were it enforced by my worst enemy?" With Jefferson, let us not talk of confidence in governments, but bind them strictly by the chains of a Constitution.

If not more police, what is needed?

The answer is simple: it has appeared time and again in the pages of this Review for more than a decade. You cannot remove industrial and social unrest by throwing those who complain of poverty and hard living into jail. But you can do away with much of it, by doing away with the injustice, the cruelty, the tyranny, which lie at the heart of industrial and social unrest.

In other words, we must take those magnificent principles and counsels from the dust-covered copies of Leo's Encyclical on Labor, where they now repose, atrophied if not dead, and put them into practice. It is the duty of the States to do this (and, within a limited sphere, of the Federal Government) when soulless corporations and Mammon-like owners reject them. The establishment of new Federal police battalions to foster industrial justice is sheer folly.

Let us be more specific.

There are industries now operating in this country under the double blight of a Federal injunction and the yellow-dog contract. These industries generate more Reds and anarchists in six months than all the electric chairs in all our prisons could shock to death, working eight hours a day in six months. They are the visible embodiment of injustice, oppression of the poor, and of crimes that call to Heaven for vengeance. They stir the heart of every honest man to anger that such things can be, in a country by supposition Christian, and by supposition civilized. Day by day, they flaunt examples of ruthless wrongdoing which we cannot deny, and which give some specious semblance of justification to the violence of Reds and anarchists.

Remove these, and you remove the cause of unrest and resentment.

Let our State legislatures consider the needs of the worker not as political capital, but as a cause to be met with justice and charity. If they must enact laws, let those laws protect the right of the worker to healthful conditions in shop, mine and factory, to a living wage, and to collective bargaining. Again, if the legislative mills must incessantly grind, let them ban all establishments of whatever kind and of whatever pretensions to necessity, which stunt children, degrade women, or force men to work for less than a living wage, on the plea that otherwise they cannot return a profit upon the investment. A concern that must violate justice and charity in order to pay dividends to owners is a menace to civilization, and the State is bound by the most solemn obligations to suppress it.

The single Encyclical of Leo XIII will supply any law-making body with subjects upon which it can legislate for the protection of the neediest part of the population, and, hence, for the common welfare. But that Encyclical nowhere advises the creation of larger police departments to put down discontent. Its force and its value lie in its plea for justice and charity, for respect for rights wherever they exist, and, above all else, for reverence for the rights of God and of man, His image.

Bolshevism in the Schools

FROM another angle it can be seen that the country is ripe for an outburst of Bolshevism.

Testifying before the Fish committee in New York, on July 15, public-school authorities admitted that the Communists had been active in spreading propaganda among teachers and pupils. This is no news to any resident of the city. The "literature" produced by the chil-

dren themselves under the direction of local Communists, has for some years had a wider circulation than the authorities perhaps suspect. Its results are deplorable, doubtless, but we cannot help asking what the authorities can do to suppress it.

Legally, they can apply no religious test in the selection of teachers. The use of a test with reference to political and economic beliefs would, in all probability, be held unconstitutional. As long as the principles upon which the public schools are founded remain purely secularistic, it is difficult to apply any test which refers to the prospective teacher's opinions on religion, politics, or government. Provided that the applicant, or the holder of a certificate, has not led, or is not leading, a scandalous life, he must be held fit, legally, to teach in a public school.

We commend this view to those Catholic parents who, without scruple, entrust their children to the public schools.

This difficulty is not new. It came up in the later years of the War and during the reconstruction period which followed. Teachers with political and irreligious affiliations of a sort which certainly did not qualify them to be trainers of children, were found in the schools. They remained there, since legal counsel were able to show that these teachers did not allow their tenets to influence their manners and opinions in the classroom. From the legal point of view, their case was, perhaps, clear. Looking at the matter practically, it is difficult to understand how the teacher's philosophy of life can be prevented from coloring his bearing, opinions and influence in the class room.

What is said of the public schools, applies with even greater force to the secular college and university. We find men and women in these institutions who under the plea of academic freedom, attack religion and leave nothing undone to break down the creed and morals of the young people in their class rooms. Unfortunately, many of these young people are Catholics.

There is nothing in the secular system of education which can effectively oppose either the principles or the practices of Communism. Like Communism, it has rejected supernatural religion. With Communism, it holds that while religion may be cherished as a private opinion, or tolerated as a personal superstition, it has no legitimate place in the life of the individual, or of the community, and that, on the whole, it is a shackle upon the intellect and a bar to true progress.

Is this the school, or the college, which any Catholic parent can select for his child?

Unanswered Questions

THREE are a number of questions for which we should be glad to have an answer. One is this: What is the basis of the common report that Clarence Darrow is a great jurist?

It may be that in his modesty, Mr. Darrow has withheld from his popular biographers the most imposing pages of the golden book of his life and deeds. Mr. Darrow—or his press agent—generally discourses to the

country on the immortality of the soul, a doctrine which he denies, or on God, or on theories of redemption, or on the failure of Prohibition to prohibit. His views on these matters are often expressed in picturesque language, but not often are they important. In fact, when Mr. Darrow discusses religion or philosophy, he leaves the inescapable impression that he could discuss other topics, dressmaking, for instance, with more credit to himself. In the realm of law, Mr. Darrow took part in the Leopold-Loeb murder case, and in the trial of Mr. Scopes for violating the Tennessee anti-evolution statute. His conduct in neither case will rank him with Marshall, Story, Wirt, or Martin.

While the weather is still quite oppressive, we venture to put another question: By what right is Harry Elmer Barnes presented as an authority in "science"? Mr. Barnes is the author of a few outlines, so to speak, of history and of penology, and his name is attached to a daily outpouring of sophomoric effusions in a chain of newspapers. These effusions do not recall Newton or Pasteur, but Mr. Barnes may know his audience.

Perhaps nowadays one need not rest one's reputation upon achievement. A press agent will do the work quite as well. Time, however, will record another verdict.

The Study of Cancer

THE results of a conference, held at Johns Hopkins University last month to arrange for cooperation in the study of the causes of cancer, have not been published. It is understood, however, that a special journal, designed to make available the details of research in cancer, will be established by the Chemical Foundation, in connection with the American Society for the Control of Cancer, and the Garvan Cancer Research Laboratory.

Dr. Joseph Colt Bloodgood points out the need of co-ordinated research when he writes that "the hope of the discovery of the cause, prevention and cure of cancer belongs to no one science. It is even possible that a new science must be discovered." This science, he thinks, may be discovered quite by accident, or it may come only after years of research. It is of the utmost importance, however, that all research students in all departments of cancer study, carefully record their work, and make it generally available. "The chief criticism in regard to research," writes Dr. Bloodgood, "is lack of cooperation among all the sciences."

It is now established that many individuals, afflicted with incurable cancer, might have been restored to health, had they been treated in an earlier stage. We speak under correction, but it appears that many cases of this dreadful disease are not recognizable as such, at least in the earlier manifestations, by the average practitioner.

In any case, the study undertaken at Johns Hopkins may have the most important results. All who have witnessed the fearful suffering caused the patient by this disease, and the distress caused his family, will invoke the blessing of the Almighty upon the work which promises to find a cure for cancer, and a means of preventing it.

The Parish Sodality Convention

CONSTANCE D. DOYLE

WHETHER Catholic Action—its possibilities and accomplishments—can be more intensively and extensively demonstrated by any Catholic lay organization than it was at the second National Convention of the Sodality of Our Lady, the Women's Parish Sodalities branch, recently held at Chicago, Ill., is doubtful.

From its formal opening with a Solemn Mass at the Cathedral of the Holy Name, to the moment of its close, the whole convention was permeated with the spirit of unselfish devotion to the cause of God and neighbor. Delegates, representing twenty-four States of the Union and Canada, came to give what they had to offer and to take what they needed for better service.

While the Sodality is essentially a spiritual organization, its purpose and activity does not stop with the personal sanctification of its members. In a letter to the Rev. Daniel A. Lord, S.J., National Director of the Sodality of Our Lady, Bishop Schrembs, of Cleveland, Ohio, writing regarding the Sodality Movement said,

It is time, indeed, that the true characteristics and scope of the Sodalities of the Blessed Virgin be brought back to the knowledge of our people. Too many, unfortunately, labor under the impression that a Sodality is a pious organization of young girls, having for its main object the regular reception of the Sacraments and the cultivation of a few pious practices. The fact of the matter is, that the Sodality of the Blessed Virgin Mary was established primarily for men and that its main object was to further Catholic Action in the broadest sense of the term.

But since Catholic Action going out from the sodalist presupposes an active Catholicism within the sodalist, the spiritual nature of the Sodality was the point stressed almost from the very start of the Convention. The Rev. J. J. Cassidy, S.J., of Jersey City, N. J., in his address to the Convention strongly urged the necessity of personal sanctification because of its effect on others, as the initial step in Catholic Action undertaken by the Sodality of Our Lady. He advocated teaching devotion to the Blessed Virgin as both possible and necessary in the individual life, not merely as a "nice phrase and proper exhortation," but as something real with a practical purpose. And that practical purpose should be the development of the "Apostleship of Influence," the most telling weapon in the defense of the Church.

And upon all Sodalists rests a personal responsibility for this influence, this sanctification of the neighbor emanating from the great Commandment of Love. To love is to serve. But where can that love be taught better than under the guiding influence of the Immaculate Mother? The Sodality under her patronage should be and is, the ideal instrument for the performance of Catholic Action.

How the Sodality best functions; when it does function best; if it did not function, what was the reason and how it could be overcome, were among the topics that brought forth interesting and varied discussion.

The question of organization was taken up during a session of the Convention setting forth the idea that a Sodality properly organized could function of itself, independent of the immediate supervision of a Director, thus becoming no extra burden to an already busy priest. The point was made that a Sodality once properly organized never would become inactive, no matter how the direction might be changed whether in person or in policy. It might be interesting to note here, the definition of a perfect Director as it was given at the Students' Sodality Convention and repeated at this Convention—namely, that a perfect Director bore the same relationship to the Sodality that a great football coach bears to the team. The coach teaches the game, cheers the players, but does not carry the ball. Likewise, a perfect Director teaches the Sodality how to carry on, encourages and approves their work, but lets the Sodality play the game.

But perhaps the most outstanding feature of the Convention in a constructive way was the report from various parts of the country on the actual work accomplished by the parish sodalities. No type of service seemed to be omitted. Parish activities such as visiting the sick, support of improvements in Church and School, establishing of Parish Libraries, help in unemployment, Sodality employment bureaus, distribution of Catholic literature, catechetical instruction to public-school children, and aiding the missions, were among the numerous spiritual, social and practical activities of the Sodality.

Prizes were awarded to the married women's Sodality and to the young women's Sodality showing the greatest achievement during the year 1929-1930, and to the married woman and the single woman making the greatest single contribution to the Convention. The Holy Comforter Parish, of Washington, D. C., received the prize for the married women's Sodality accomplishing most, and Cathedral Parish Sodality, of Belleville, Ill., won the prize for the young women's Sodality. As an example of what a Sodality can do, Cathedral Parish, Belleville, Ill., stands out uniquely. The following are just a few of the things this Sodality has done during the past year:

1. Helped organize a senior ladies' Sodality, merging altar society and mothers' club, with a membership of 400.
2. Members to the number of 125 were enrolled as Handmaids of the Blessed Sacrament.
3. Installed a rack for Catholic literature in the railroad station.
4. Sent literature to the missions.
5. Catechetical instruction to children attending public schools.
6. Had club room furnished (by Sodality funds) which may be used both by the Sodality and by individual members.
7. Sponsored and organized with the approval of the Bishop a diocesan meeting of Sodalities.
8. Held a closed retreat, and a triduum for the feast of the Immaculate Conception.

The Director of this Sodality was the Rt. Rev. Msgr. J. F. Schlarman, formerly Chancellor of the Diocese of Belleville and recently consecrated Bishop of Peoria, Ill.

To Miss Catherine Gallagher, of Cathedral Chapel Parish, Toledo, Ohio, went the prize for the young woman making the greatest contribution. Miss Gallagher conducted a model meeting during the course of the Convention. Mrs. Thompson, of St. Elizabeth's Colored Mission, Chicago, Ill., won the married woman's prize for her valuable service to the Convention.

The Sodality is fostering the movement to combat the bigotry caused by lack of understanding of Catholic doctrine and teachings, by means of "Academies" or study clubs. These Academies are made up of small groups of Sodalists of the same educational attainments who meet regularly to make an intensive study of Catholic teaching, both doctrinal and moral. These Academies proceed by themselves except when they are unable to arrive at an understanding. They are then free to call on the spiritual director who acts in the capacity of a court of appeals, so to speak. It is hoped by this means to stimulate within the Sodalists a keener appreciation for, and a more extensive knowledge of, the Faith, so that they may be able adequately to give to the inquiring non-Catholic a clearer and more positive explanation of their religion. It has been said that those seeking truth are more often lost to the Faith because Catholics, themselves give "fool answers to intelligent questions" than perhaps for any other reason. It is lay Catholics who are in a position to make conversions.

The interest manifested by all who came to the Convention was highly gratifying to the director and advisory board of the Sodality of Our Lady. Not only were the regular meetings well attended but even special group meetings and sectional meetings were anxiously sought. Round tables brought out a group of practically the entire number of delegates attending the Convention. So great was the enthusiasm and so keen the interest that one round table lasted until 11:00 p.m., and this after a full day of long sessions of regular meetings. There was a perfect freedom of discussion and a splendid manifestation of good will even when there were diametrically opposite opinions offered. This is one of the most valuable elements in Conventions.

A set of resolutions was drawn up on the findings of the Conventions which the Central office of the Sodality, together with the Advisory Board will make the program of action during the coming year. Notable among these resolutions was one pledging the loyalty and cooperation of the Sodality to the Holy Father Pope Pius XI, another on fostering vocations in the Sodality, a third on closed retreats as advocated and prescribed for in the Holy Father's Encyclical on Closed Retreats, and a fourth pledging support to the Catholic press. Thus the ground of Catholic action was well covered.

The Sodality of Our Lady operates nationally through an Advisory Board consisting of twenty members representing all parts of the country, and has its central office at the Queen's Work Press, St. Louis, Mo. Any Sodality in the United States may refer to the central office for information pertaining to the Sodality work. Dorothy J. Willmann is Executive Secretary for the Women's Parish Sodalities.

Bugs and Politics

RICHARD A. MUTTKOWSKI, Ph.D.

OUR friends, the adventurers, had reached the boundary of a mid-Western state. Mr. Charles was still driving; occasionally his brother would relieve him for a few parasangs. A series of huge signs, "Halt!" and "Corn-borer Inspection," together with a long line of cars halted in the road ahead, forced him to an ungracious stop.

"Hang these delays!" he grumbled. "Another of these darned inspections. That's the fourth or fifth or tenth on this trip, I don't remember which."

"Cheer up," came the professor's consoling voice from the rear. "You are learning something about geography through these inspections."

Charles twisted around in his seat and stared at the professor. "Geography? Geography! What the deuce!"

"Why yes! In my boyhood days I thought that all State borders were marked by lines and roads, and I recall my disappointment when I learned that the State line of Illinois and Wisconsin was marked by merely a sign, a very inconspicuous one at that. But right now,—thus civilization advances—we know at once when we come to a State boundary. A lot of them have some sort of quarantine inspection or other."

"Huh!" Charles grunted. "But are your quarantines effective?" he demanded.

"Some of the men administering the quarantines say so; others, not directly involved, *may* express their doubts."

"How come?"

"Let me give an instance. The real golf bug, namely the Japanese Green Beetle, which despoils so many golf courses in Eastern Pennsylvania and New Jersey, is being attacked by a so-called control work in those States. A line of control work has been established around the infested area. Yet the golf bug already occurs in the vicinity of a number of cities in central New York. Of what use fighting this golf bug within certain boundaries when he has already passed said boundaries?"

"Oh!" exclaimed his brother-in-law. "Like trying to keep stocks up at forty when they've already dropped to twenty."

The professor eyed him with lazy admiration. "How you business men grasp things with your keen minds!" he murmured. "It's just too bad that we scientists are not business men, too."

"Quit your kidding," growled Mr. Charles. "And give us a human answer."

"My sole aim in life," chuckled the professor. "You know, the entomologists, the insect men, have learned something from you business folks as regards high-pressure salesmanship. And so, when some new bug is discovered, they set the land afire with all sorts of scary stories. Result? Congress is impressed and devotes ten millions to the destruction of the corn-borer, over four millions against the Mediterranean Fruit Fly, with a possible additional sixteen to twenty-four millions in sight for that particular insect."

"Politics! Like the annual war scares just before the army and navy appropriations are due to come before Congress."

"Man!" exclaimed the professor with sudden zest. "You are more correct than you think. Precisely the same as the method for drumming up financial support in the warfare against insects. Yet—Hm!" He paused and rubbed his chin in thought.

His brother-in-law turned round to inspect him. "Why the hemming? Speak up, dear one, and let the rest of us judge you."

"Well," smiled the professor. "There are some very curious political angles to this insect situation. Our Government has passed certain laws to aid in the control work. But recently some new possibilities of these same laws have been realized. And what the next developments may be is rather problematical."

"What the deuce do you mean?" demanded Mr. Charles. "Talk like a human being. Talk about real things, not of what might be."

"Let me tell you a fable," said the professor. "It's a fable only, you understand. That is, thus far. Nevertheless, it has its moral. There was once upon a time a Vegetable Growers Association in a country that was highly civilized. Now, this Vegetable Growers Association was composed of men who really grew vegetables and nothing else. And that was somewhat strange in that distant country; for there they had religious associations which regulated politics, legislative assemblies which debated scientific theories, and biologists who would be biologists,—that is, who would be religious doctrinaires.

"Now, the members of this Vegetable Growers Association had suffered somewhat in their profits through the inroads of imported vegetables. That is, their profits were not as high as they might be; they could not exact the highest market price for their wares. So their pocketbooks were greatly hurt, their patriotic feelings even more so. The stomachs of their buyers refused to be patriotic, you see, and, surprisingly, would tolerate foreign vegetables; think of it!

"This will not do! This will not do." said the leaders of the Vegetable Growers Association. "These people must be taught. We shall hie us to our right honored Tariff Board and have a tariff placed on imported vegetables. Then we can increase the prices; stomachs will become patriotic and will be happy. And so will we."

"But the Tariff Board refused. "What?" the Board exclaimed. "Place a tariff on a mere vegetable! Why, sirs, we eat these things! Now if it were something we wear or anything besides food! Ah, then!"

"And so they bowed the Vegetable Growers Association's committee out of the committee room.

"Naturally the Vegetable Growers Association was mighty wroth. But they had a Guiding Genius who bethought himself for a while and then said, 'Gentlemen, hush! Let us be very scientific about this matter. Look ye, have I not bethought myself of something?'

"Then, what is it?" asked his comrades.

"Be ye thinkers, too" said the Guiding Genius. "For,

do not vegetables have parasites? Aye both plant and insect parasites? Well, then, here's our solution. We will list all the insect and fungus parasites found in foreign lands on these same imported or importable vegetables, especially in the hands of our rivals."

"But what profit shall accrue to us from that?" a doubting Thomas voiced his sentiments.

"Stay a moment," said the Guiding Genius. "Is there not a National Quarantine act which empowers the Plant Board to regulate the importation of trees, shrubbery, bulbs, and other plants?"

"Yes," said the inquiring member slowly, but still and very evidently doubtful.

"Now, then," said the Guiding Genius. "We shall submit our list—an impressive list I am sure,—to the Plant Board and thus persuade said Plant Board to invoke the provisions of the National Quarantine Act against aforesaid vegetables which at present interfere with our — er — success. Thus, what cannot be achieved by one method can perhaps be achieved even better by another method."

"Oh," exclaimed the member in astonishment and admiration.

"To be sure," said the Guiding Genius. "A protective tariff might grant us only partial protection. But the Quarantine Act may afford us *absolute* protection—by barring importations of our products completely. And in view of the very great number of plant and insect parasites that could be introduced with imported products —well, I feel confident that we can show a formidable list of potential pests. Now, gentlemen, isn't the new remedy even better than the other we proposed?"

"Whereupon they acclaimed him and then set to work, even as suggested by the Guiding Genius.

"Now, remember," added the professor, "I am only citing you a fable. But you may see the possibilities and appreciate them. Personally I feel confident that if agricultural protective tariffs are not granted, the possibilities of the Quarantine Act will be studied and its provisions acclaimed increasingly."

"Phew!" whistled Mr. Charles. "What a sweet little story! And, by jove, you are right! There are interesting, very interesting possibilities there."

"Yes," agreed his brother. "And the whole matter could be done very legally. Here's a very real weapon for the farmers,—if they know how to use it."

"Don't worry about that part of it," said the professor. "The Farmers' Granges, the various associations of dairy-men, of people interested in various farm products, and the like, are not exactly stupid. For it was not I who excogitated the core of the fable I just related to you, but some of the very leaders of the farm organizations. Oh, quarantines can be of considerable use, I assure you. Perhaps not in the way most people think of, but I believe that once the political efficacy of this Quarantine Act is realized, it will be used more and more extensively. At that I am not altogether sure that it has not already been used by one State against another."

"What do you mean?"

"Well, suppose I tell you another fable. Let us as-

sume a State with the fabled name of Minnetonka. Let us also assume that Minnetonka produces alfalfa of a fine quality, which sells in the market at \$30.00 a ton. Given three crops of alfalfa during the year, you see how profitable this is for Minnetonka. Now the States which surround Minnetonka produce just as good a quality of alfalfa; at least, so they claim. Still, all they can get for their alfalfa is \$20.00 a ton, while that from Minnetonka commands a fifty per cent higher price.

"This is an outrage, of course. So the citizens of the Neighboring States bethink themselves. Suddenly they remember that a very wicked bug, the alfalfa weevil, is found in Minnetonka. Terrible, terrible! Think of the possibility of this wicked weevil being imported from Minnetonka and perhaps devastating the alfalfa in the Neighboring States! No, they shall not pass.

"So the patriotic Neighboring States declare a quarantine against the import of alfalfa into their boundaries;

in fact, they deny the passage of alfalfa from Minnetonka over their borders and even across their lands.

"Now, by a peculiar joke of fate the wicked weevil is present already in the Neighboring States. But that does not matter. What does pertain is that a quarantine is declared at once. The alfalfa of the Neighboring States advances in price, while that of Minnetonka drops to \$4.00 a ton, with no takers, I ought to add. Oh, a few banks went bankrupt. But Minnetonka deserved that; why was she so unpatriotic as to exact a higher price for her product than the Neighboring States?"

"Here we go,—at last!" Mr. Charles interrupted. While they had been talking, he had from time to time advanced the car slowly. By then the line before them had dwindled to two or three cars. "But thanks, professor! You sure whiled away an otherwise tedious wait. Besides, I probably learned something. Here are the inspectors. Well, buddy, what is it this time?"

The Working Girl's Problems

CATHERINE MARTIN

THE working girl's problem has always been one of the most important in our age of difficult problems.

We have heard much about the way in which she is being exploited by her employers, and even more concerning her own levity, her lack of morals, and the rest. Now I hold no brief either for the working girl or for those by whom she is employed. But having had the opportunity to watch closely the conditions under which most of our working girls toil, I would like to say a few words on the subject, and to attack it from the practical point of view, as well as from the moral one.

I must begin by saying that writing as I am about to do, I have in mind only the so-called white-collar woman, the one who works in offices. I am not concerning myself with girls toiling in factories, sweat shops, and so forth, because this would lead me too far, for the present time at least.

First of all, the profession of "business" women is overstocked, and a good many among them would do well to seek a living elsewhere than in a bank, investment house, or newspaper office. Unfortunately there is a legend which is eagerly believed in from coast to coast, that as a girl once told me, "it is more genteel to be employed in an office than in a factory." This may be true, although personally I am not in agreement with the opinion, but as it is one against which it is useless to fight, one had better accept it, and start to consider the kind of existence a "business girl," compelled to earn a living in New York without having a home of her own, must lead, whether she likes it or not.

Girls are romantic as a rule, and more so perhaps outside of New York than in New York itself. They have read and are continually reading cheap magazines containing wonderful stories of girls coming from the South or West to New York to seek a living, finding an excellent job twenty-four hours after they have reached it, and after two or three months of light and pleasant work,

marrying their boss, who is always a millionaire. It is of course a charming prospect, and one cannot be surprised if so many inexperienced girls are lured by it; but how very different is stern reality, when it comes to be faced!

To begin with, finding work for an inexperienced girl is anything but easy, and when she does find it, it is generally anything but remunerative. The average salary a beginner can hope to obtain is fifteen to sixteen dollars a week, and this is considered enormous so far as salaries go. Many large companies only give twelve or fourteen, and the question arises, how can any girl, obliged to rent a room, no matter how small a one, and feed herself, leaving the question of clothes entirely aside, hope to do so on this exorbitant income?

She cannot do it, and this is all there is to it. Yet at first she does not realize this fact, so she is happy to have secured a job, after having perhaps spent weeks looking for it. She generally has a little money of her own, which she brought along with her, and nice, plain clothes, but soon discovers that these clothes are hopelessly different from what her co-workers wear, and that the money has a knack of melting like snow in spring. Very soon she finds herself with only her salary for income, and then begins the wretched sort of existence which has already driven, and is every day, driving thousands of girls to immorality and moral destruction.

A room can hardly be rented for less than four or five dollars a week. Often two girls club their means, and rent one together, reducing the share of each to two dollars. There is carfare to and from the office, lunches, which through sheer necessity become a mere sandwich accompanied by a cup of bad coffee, or sometimes a pickle and ice cream, unwholesome food, which is not worth even the thirty or thirty-five cents that it costs. Dinner is not better unless the girl happens to be invited by one of the boys in her office, or some friend from outside. There are shoes to be resoled, sundry small things to be bought like

soap, and so forth. There are occasional movies, newspapers, and stamps to write to the "folks at home," and when the week is up, the girl generally finds that she is in debt to the extent of a couple of dollars, and that her fourteen dollars have been reduced to twelve, with the result that she resorts to all kinds of tricks to get a boy to invite her for meals she would have to do without, if he does not fall in with her suggestions and hints on the subject.

Can anyone wonder if under such conditions, her health gives way, her energy disappears, and finally she becomes a sort of moral rag, ready for anything, and with but one idea in her mind, that of obtaining in some way the necessary things her salary precludes her from buying?

This would be bad enough, but there is something worse in store for the Catholic girl, and this is the difficulty which this kind of existence brings in the performance of her religious duties. Most of the time she goes to a show on Saturday nights, either on her own account, or generally with some companions; she comes home late, is tired and goes to bed. On Sunday morning she discovers she has some mending to do, or clothes to wash, her room to clean in some way or other. Time slips without her realizing how quickly it goes. Mass becomes out of the question, and the idea of attending it is dismissed with the thought, "Oh, I will go next Sunday!" But next Sunday is but a repetition of the former one, and at last the girl forgets altogether that she ought to perform her religious duties. The cruel realities of her life drive religion out of it and make her sink into indifference, and religious indifference leads people far on the road, if not of actual sin, at least of unconscious immorality, the kind of immorality which proceeds from bad example, the necessity of making both ends meet in some way or other—and the perusal of birth-control literature!

Of course all this is awful, but how is it to be remedied? There comes the problem, one to which every right-minded man or woman, whether Catholic, Protestant or Jew, ought to give more attention than has been given thus far. The scale of salaries for working men and women, and especially for girls in offices ought to be raised, in order to allow them to exist decently. It is nowadays impossible to do so under twenty-five dollars a week, and anything under that is simply an inducement to immorality. Moreover this gives Communists the chance to spread with success their pernicious doctrines, to which, I am sorry to have to say, so many office workers succumb, especially when they happen to be out of work, or so badly paid that hunger becomes almost chronic with them. On the other hand these same office workers also need to be taught many things, the first one of which is that they ought to engage in this particular kind of work only when properly trained for it, and that if they do not possess this training, they had better chose another career. It is just as honorable and more profitable in many cases to be employed in a factory or a big store, as in an insurance company or a bank, and girls in search of honest work ought to keep this fact in mind.

Of course all this constitutes a terrible problem, as I have said already, and the entire prosperity of our country

in a certain sense depends on its solution. A contented class of workers is the best safeguard against Communism and Bolshevism. It ought to be one of the aims of our politicians and philanthropists to achieve it, but this is hardly possible unless one tries to examine the question from an impartial point of view, and with good will on both sides. But tackled it must be, and this sooner than later because if ignored, it may bring about consequences almost too appalling to be even imagined.

Metamorphosis

PHILIP BURKE

THERE'S no point to this story. If I read it somewhere I'd be indignant. It doesn't get anywhere. But curiously, it stays in my mind. So I'm putting it down as it came to me from J. Lawrence himself.

J. Lawrence Kerrigan is the salt of the earth. Sober, industrious, conscientious. He is a good neighbor and a good Catholic. He gets things done.

Kerrigan didn't marry until comparatively late in life. He had his own way in the world to make, and he wasn't the man to marry carelessly. He wanted to give his wife a real home and a little social position. Grace Harmond waited for him.

They have a home now in the best residential district. A home in perfect taste. It has everything, open fireplaces, sun porches, period furniture. But there are no children. Kerrigan has never complained. It's God's will, he says.

Last winter Kerrigan was sick. He had influenza and it left him weak. He came to Mass every Sunday, but his color was bad and he was very nervous. A specialist told him that he was on the edge of a breakdown. He advised Kerrigan to drop everything and go away for two months. A warm dry climate, to get rid of the cough, a quiet place for his nerves. He said Arizona. And he told Kerrigan to go alone. He needed a complete change of environment. Kerrigan argued for a week and then packed.

He went to a little town in southern Arizona. A sun-baked little town, forgotten and asleep in the desert. It might have been Mexico but for the flag on the schoolhouse and the Fremont Hotel. It was a place of dusty palm trees and cottonwoods; of shawled women and soft-spoken men; of adobe shacks full of children and dogs. Brown sleepy-eyed children squawled on the doorsteps.

A man and his wife from Kansas City ran the Fremont House; nice people. A dozen Americans stayed there; old ladies with asthma and men with worn nerves. They sat on the veranda and talked about home; about Hoover and the tariff, and about the book of the month.

J. Lawrence Kerrigan had a chair with the others. There was little to see from the veranda. All day the street baked in the sun. Sometimes a rancher drove by, big canteens of water strapped to a car, gray with the sand and alkali dust of the desert. Sometimes a Mexican peon, half asleep on a dozing burro. At the end of the street was the desert, a gray flatness, stretching away to the brown hills that rimmed the horizon.

At night the stars blazed and the wind off the desert rattled the palm fronds. Laughter drifted out of the shadows, and the faint sound of guitars. Something mysterious and alien was awake.

Kerrigan didn't like it. He was homesick for Metropolis, for the clean and ordered greenness of it. The new houses with velvet carpets of lawns and neat maples. He missed the cheerful bustle of downtown; the street cars and drugstores, and brisk hurrying people. He wanted to sit on his own veranda and water his shrubs, and talk cars with his neighbor. He listened to endless descriptions of other towns, for the pleasure, when it was his turn, of describing Metropolis.

Sunday morning, a little defiantly, he walked down the street to the plaza and into the church with his cross on it. There was a beggar on the porch, holding out a greasy hat with his one hand. Within the church there were queer-looking saints, and a brown, fat little priest, who talked Spanish or something. Kerrigan was the only American. All around him were Mexicans; women with shawls on their heads; men in their shirt sleeves, with gay handkerchiefs tied around their necks; little brown children, squirming and whispering. An old man with a beard served the priest. There was no collection, no organ. In back of him somewhere, a choir of boys; shrill voices above the wail of a violin. Kerrigan said his beads to conquer his feeling of strangeness.

That afternoon on the veranda, Kerrigan was aware of restraint. A man named Brown said jocularly, "I take it you're one of the Catholics, Mr. Kerrigan?" That broke the ice. Kerrigan didn't mind their questions. If anyone didn't like his being a Catholic—it was just too bad. He had no inferiority complex and he let them see it.

One old lady wanted to know how a nice man like Mr. Kerrigan could have the same belief as those Mexicans, with their crazy fiestas and processions.

Kerrigan had his answer. The truth, he said, was the truth, wherever you found it. And if the Mexicans were backward people that was because of the climate or something. Nor did he let them get away with the idea that Catholics at home were anything like these Mexicans. He boasted a little describing his church and his fellow-parishioners; dignified people, driving to church in their own cars; lawyers and doctors and business men; loyal sons of the church and upstanding citizens; not people who sang in the streets and went barefoot to church. The porch rockers listened respectfully.

Because the sun and the quiet was good for him, Kerrigan stayed on. He introduced himself to Father Frontera, the stout little priest who scolded so gently in Spanish. Father Frontera talked English and he was very friendly.

Sometimes, bored with the rockers, Kerrigan would stroll over to the rectory, a low adobe house, half hidden by trumpet vines, in back of the church. Often he would find his reverence, his cassock tucked under his belt, at work in his garden. Father Frontera would put down his spade and take Kerrigan into the house. His study was cool, coming in from the sun. Father Frontera would

take the books off the chairs and putting them on the floor, as if there were no tables in the world, would do his duties as a host with the ease of a Pullman porter or a grand seignior. He was unconscious of dignity. His cassock had stains on it and he smoked little brown cigarettes. He would shout cheerfully for Pedro. And Pedro, a villainous-looking old fellow, with bare feet, would bring wine and queer biscuits. Kerrigan didn't mind a drink but it gave him spiritual unease to see the evident enjoyment of Father Frontera; the way he would taste the wine and smile happily.

Kerrigan talked to the priest. He was easy to talk to. He would sit, saying "*Si, si,*" in the pauses, his kind little eyes very attentive. Kerrigan spoke of himself his business, the parish at home. He talked about the people at the Fremont House.

One day he had it out with Father Frontera. A lot of things had been bothering him and he gave tongue to them.

"Father," he said, "I wouldn't hurt your feelings for the world, but the way you do things down here wouldn't do for us American Catholics. I guess we're more progressive, more proud, if you know what I mean. Those beggars hanging around, and men going to Mass in their shirt sleeves—we wouldn't like that. Why last Sunday there was a little tike in the pew next to me eating some kind of nuts. That's a fact, Father."

Father Frontera sighed. "Those infants," he said. "They make themselves too much at home in their Father's house. I scold them. But they are all children, my people." He smiled a little. "I, myself, am a child. You say that in your eyes, my friend."

Kerrigan grinned. "Well, Father, that church doesn't look as if it had been done over for a hundred years. Another thing! Did you ever think how it looks to the others, working out there the way you do with that old hat on and your cassock looped up? And these fiestas!"

Father Frontera said nothing for a moment and Kerrigan was afraid he had hurt him. "Forgive me, Father," he said. "I have offended you."

Father Frontera lifted two chubby hands. "But no," he said. "You must not think that. Frankness is good between friends. And I think we are friends. Indeed I think you are right. I think perhaps we have forgotten to be proud. We do not think of the others and their not too kind eyes."

"I will tell you. With you, my friend, it is different. What you call, is it not, the environment? The Reformation was of the north, of the cities. Those others who made it are not children. They are serious and they make things—wealth, everything. Their virtue is—a little indignant. They fear their God. That is right. But sometimes we think He smiles at us. And we—what would you of children?—we smile back very much. The Reformation, my friend, made those Protestants. It is their nature, perhaps, to protest."

Kerrigan said indignantly. "But I'm not one of them, Father. My people have been Catholics, eighty years now in America."

Something like a twinkle came into Father Frontera's round black little eyes. "Surely, my friend," he said

gently. "And those others have learned much from you Catholics in their midst. And in turn, my son,—they have taught you, perhaps."

Kerrigan frowned. "I don't get you, Father."

Father Frontera sighed. "That environment—it is a strange thing." Suddenly he laughed, a cheerful little chuckle. "But I talk—what is it you say?—through my

hat. When I was a young man in Madrid, my dear professor, peace to him, told me that in the Spanish, you know. You will stay and dine with me, please. And tomorrow I shall wear my good cassock. Pedro will be indignant. There is a little of the north in that Pedro."

Kerrigan, home from his travels, told me all this.

The trip did him good. He has a beautiful tan.

Vytautas, Duke of Lithuania

VALENTINE MATELIS

THE Lithuanian State and its nationals throughout the world are this year commemorating the Quincentenary of the death of their Grand Duke, Vytautas the Great. This man was, in their opinion, one of that small band of great warriors and statesmen who have passed by and left their footprints in the sands of time. The Encyclopedia Britannica (Vol. 28, p. 762) states impartially that "Vytautas (Witowt) was certainly the most imposing personality of his time in Eastern Europe, and his martial valor was combined with statesmanlike foresight." And yet, it is doubtful whether the casual reader of European history has ever accorded him more than a passing glance. How can one reconcile the comparative oblivion into which this great personality has fallen, with the imposing position many a lesser character has assumed in the pages of history?

Several reasons can be adduced why, from the sixteenth century to the beginning of the twentieth, the world in general forgot all it had known of the *Aestiorum gentes* of Tacitus. As far back as history records, and more recently from the Goths' invasion of Europe until after the Tatars were subdued, the northern part of the European continent was classed as dark and uncivilized—entirely outside the field of history. Through the irony of fate, it was from the thirteenth to the sixteenth century that the State of Lithuania reached the zenith of its power, and most deserved a historian! And during this period in the reign of Vytautas (1392-1430) the Lithuanians truly experienced their Golden Age, for he accomplished what only one other man—Julius Caesar—had done before him, and none since! This signal achievement was the uniting under one scepter of all the land in a direct line from the Baltic to the Black Seas. Death snatched him away before he was able to consolidate his conquests, so that unfortunately, the stability of his empire did not equal that of Julius Caesar.

At the early age of fifteen, Vytautas had already engaged in personal combat, when he aided his father Kestutis in battle against the Order of the Knights of the Cross, (the Teutonic Order) who were Crusaders returned from the Holy Land, seeking "greener pastures." Remaining continually active until his death at eighty, his achievements, both martial and administrative, are too numerous to evaluate them all here. They might be summarized under the following headings: his military conquests, wherein he was actuated principally by a desire to establish his own country upon the firm rock of independence; his administrative policy, by which he strove

earnestly to reconcile the various elements under his control and create a homogeneous empire of his conquests; and his own acceptance of Christianity, together with his successful efforts to convert the heathen peoples within his principality to that Faith.

Spectacular conquests in battle are always most thrilling, and the martial achievements of Vytautas can satisfy the imagination instantly by presenting a bird's eye view of his attainments. His father Kestutis had planned to leave Vytautas his own principality of Samogitia as a heritage, with the sincere desire that his policy of co-operation in all external affairs with his brother Algirdas might be adhered to by Vytautas and his own cousin Jogaila (Jagellon), the son of Algirdas. Unfortunately, this hope was destined to be a vain one. Jogaila caused the death of his uncle Kestutis and the imprisonment of Vytautas, hoping that in this manner he might ultimately seize the throne as supreme ruler of all Lithuanians.

The young Vytautas began life not as a prince, but as a prisoner. Aided, however, by his friends, he escaped and fled for protection to the Knights. His adventures attracted the attention of the old English chroniclers, who thought them worthy of recording in the *Historia Anglica* (Rolls ed. II, 197-198), and some students hold that here we are to find the original of the plot of Shakespeare's "Tempest." He contracts to sign over to the Teutonic Order his inheritance, with the understanding that the Knights supply him with an army, and appoint him their regent in Samogitia. He regains practically all his territory from Jogaila, who at length is forced to sue for peace.

It is at this point that Vytautas breaks his pledge to the Order. While history is not very clear as to his reasons, these might be inferred from recorded facts. It seems that 70,000 Knights came into Lithuania under his command, ostensibly to aid him recover his capital, Vilnius. Though this was not accomplished, the army of the Knights neither returned to its own territory after peace had been agreed upon, nor submitted to the authority of Vytautas. Rather, it spread over the entire country, and by pillage and rapine, proceeded to ravage Lithuania, and proved a veritable Frankenstein's monster to the prince. Even the Bull of Pope Boniface IX, which forbade this Catholic military Order to attack the Lithuanians, remained unheeded.

For this reason, and because Jogaila had married Queen Hedwig of Poland, promising not to interfere again in the internal affairs of the country, Vytautas severed his

connection with the Knights. On two other occasions he made new compacts with the Order, and both were subsequently broken, the last even costing him the life of his two brothers, who were being held as hostages. When one party deserted him, and planned opposition, Vytautas was compelled to seek aid from the other so that he might retain his independence. Through it all, however, his aim to unite the several independent principalities of Lithuania was continually before his eyes, and he gradually approached the time when he needed the aid of neither of his inimical neighbors for the safety of his State.

It was in 1410 that, with the Poles and the Kipchakian Tatars he finally crushed the Order at Grunwald, and rid himself forever of at least one enemy. Some Polish historians claim their king Jogaila as the guiding spirit of this campaign, and its leader. The facts, however, indicate the opposite. The memorial volume, *Album Jubileuszowy Grunwald* (1910), published by the Poles, presents these facts with honesty, and captions a picture of Vytautas thus: *Witold, pogromca krzyzakow pod Grunwaldem*, (Vytautas, the Conqueror of the Crusaders at Grunwald.)

In the East, Vytautas was mainly concerned with the Tatars, for the primitive Russian inhabitants, ruled for a generation by his uncle Algirdas, welcomed him as their natural leader. During his reign, the Golden Horde Tatars were beginning to lose their once powerful position in Europe. Their Chan Toktamish held power only by favor of Timur, the leader of the White Horde. Timur was preoccupied with the East at the time, so Toktamish consolidated his position in his own territory with the aid of Vytautas, hoping to regain his lost position. However, in 1399 Timur badly defeated both allies, their combined forces of 70,000 not being able to cope with his 200,000. Being as great a strategist as he was a fighter, however, Vytautas did not permit himself to be entirely crushed, but wisely refrained from again opposing Timur, and, indeed, his position gradually improved.

Less spectacular, but no less brilliant were Vytautas' achievements in diplomacy and administration. It was through his statesmanship that he managed to consolidate his conquests in the north and south of Europe. These stretched from the Pruth River to the Black Sea, and followed the Dnieper northeast to the Don, with the Ugra river, southeast of Moscow, as the boundary with that principality, then almost directly west to the Baltic Sea south of Riga, with the remnants of the Order possessions and the Polish Empire completing its boundaries to the southwest. This principality, created by Vytautas alone, was almost a square section in the very center of Europe, 900 miles long and as many wide—equal to one-third of the area of the United States to-day.

Vytautas' natural desire for conquest was always tempered, however, by a sincere desire to avoid bloodshed wherever possible. His great love for his people continually forced him to concessions he could have avoided making by using force. Thus, in his earlier years, if he ever had any personal desire to avenge the murder of his father by Jogaila, this was always suppressed by his abhorrence of internal warfare, with the concomitant hard-

ships it would bring his beloved Samogitians. Again, he always realized that only a royal crown with its accompanying prestige would put Lithuania on an equal juridical footing with Poland, though territorially, his possessions were three times larger, and end forever the attempts being made to combine the two countries. Still, he understood clearly how much the Poles opposed this, and knew the consequences should he attempt to force the issue. For this reason, he suppressed his desire, and patiently waited for the natural course of events to render his coronation inevitable.

His gains among the Russians and Tatar peoples, though enormous, were made with probably less bloodshed than any other similar achievement. His last campaign against the Tatars in 1424-1427, for instance, was a masterpiece of political maneuvering and consummate tact. No historian mentions any really important battle during this period—yet Vytautas not only retrenched all his losses from the defeat of 1399, but achieved as well a march to the Oka River south-east of Moscow, without shedding a single drop of blood in battle! The Golden Horde Tatars and other smaller groups, stretching past the Don to the Volga river paid him tribute and sought his advice continually for their own internal affairs. His territory served as a wall—not rigid, yet massive and ponderous—which prevented further incursions of the Tatars into Northern Europe.

To appreciate Vytautas' services to the Catholic Church, a perspective of his times should be gained. The Lithuanians were heathen and their incessant enemy was the Teutonic Order, the Knights of the Cross. The Order nominally attempted to convert them, with fire and sword. Its efforts, however, were directed more to acquiring temporal possessions and power, than to spreading the Faith. On the other side, the Poles, who were Catholics, always threatened their northern neighbors, and for this reason they were also regarded as enemies. The Russians, among whom Vytautas' uncle Algirdas had settled and ruled, seemed most friendly to the general run of Lithuanians. They supplied reinforcements for the army, and moral support as kindred. These people generally were of the Orthodox persuasion, with their head at Constantinople. Politically, it would have been to his greatest advantage, had Vytautas united himself and his people to the Russians in religion as well as by family ties. By this means, he could have formed a large principality which, according to the Russian historian Platonov, (*Hist. of Russia*, p. 85), would have rivalled and even superseded Moscow, the forerunner of the Russian Empire.

To explain his acceptance of Roman supremacy, and his attempts to introduce that Faith among all his subjects, it is possible to adduce only the sincerity of his belief in the Pope's position, and the conviction that Western civilization was superior to that of the East. There can be no question that he attempted to unite his people in faith by proposing a Uniat Church with Rome, long before this idea was finally accepted. He sent the Orthodox Metropolitan Cimblak to the Council of Constance in 1418 to negotiate such a union, but the time was not yet ripe for this. He even strove by a family union

to eliminate as much friction as possible between the two parties, when his granddaughter wed John Paleologus, son of Manuel, the Metropolitan of Constantinople. Indeed, his efforts in this direction were so great, and his intentions so evidently sincere, that Pope Martin V appointed him Vicar-General *in temporalibus* for Russia, and the Council of Constance declared him Protector of the Livonian territory. This same Pope sought his aid in combating the Hussite heresy, then menacing the faith of many.

Nor were his missionary efforts confined to Russian territory. Though Jogaila had begun the Christianization of the Lithuanians in 1387 his efforts accomplished very little of permanency, especially among the Samogitians. It was only from the year 1413, when Vytautas began to teach them the Faith that there was any general acceptance of its dogmas. Besides according converts important juridical rights, he also built about thirty churches throughout the country. It was at his request that the Council of Constance sent Bishop John of Lvov to form a diocese in Samogitia. This was accomplished, and received the approbation of the Pope Martin V on March 3, 1421. In recognition of all these services to the Church, the Emperor Sigismund at length offered to accord him a royal crown, and to raise Lithuania legally to the status of a kingdom. At length, it seemed that Vytautas would receive freely that for which he had labored so long. But he was destined never to receive this gift from the Holy Roman Empire. The couriers from the Emperor were seized by the Poles, and before another commission could be prepared to bestow on him the honor, the aged Grand Duke died.

A humane and brave warrior, a tactful diplomat, and a sincere Christian, Vytautas in his personal habits was a model as well. A total abstainer, an honest judge, and a generous host, he justly deserves the epitaph Professor Lohmeyer (author of the article *Litauen* in Brockhaus's Encyclopaedia) gives him: "He was not only the greatest statesman Lithuania has given to the world, but also one of the most outstanding characters in history as well." He is one of the glories of Europe.

THE SEALS

Leave her alone,
She is the island's daughter.
Sleek heads, dark heads
Are risen from the water:
Leave her the company
Her songs have brought her.

The old gray music doctors
From the ocean,
Their holy, happy eyes
Shining devotion,
Applaud and blow
In foam and soft commotion.

It is her hour,
The Island's only daughter.
The dark, sleek heads
Are risen from the water.
Leave her the company
Her songs have brought her.

L. A. G. STRONG.

Sociology

Why Ireland Is Poor

ANDREW E. MALONE

THE production per person employed in agriculture in the Irish Free State is lower than that of any competitor. This was the case at the date of the First Census of Production twenty years ago, and it is the case today. Then as now Ireland was the lowest in the list. Irish workers did not produce sufficient to enable them to compete with all comers in the British markets, and at the same time provide themselves with anything approaching a decent standard of living.

In 1906, the average output of an Irish farm worker amounted to only 17/- per week, while the Scottish farm-worker produced 35/6 worth per week, and the English farm-worker 49/- worth per week. At the end of twenty years, with a world war and a social revolution intervening, the Irish Free State farm worker had increased his weekly output to an average value of 37/-, the Northern Ireland worker to 40/-, the Scottish worker to 71/-, and the English worker to 65/-. While the Scottish and Irish workers had increased their output to about double its 1906 value, the English worker had only managed to raise the value of his weekly average output by about one-third.

All are very considerably behind the output of the Danish farm worker, who averages a weekly value of 75/-. Put in the form of a table, for greater facility in comparing, the figures will settle in the following order.

Country	Average weekly output per worker	
	1906	1926
England and Wales	49/-.	65/-.
Scotland	35/6.	71/-.
Ireland	17/-.	Irish Free State. 37/-. Northern Ireland 40/-.
Denmark	— .	(1922) 75/-.

In these figures is the explanation of the failure of the minimum wage for agricultural workers, and to a great extent also, the explanation of the failure of trade unionism amongst the farm workers of Ireland. A minimum wage of anything like the 32/- per week suggested could never be borne by an industry in which the worker concerned produced only 37/- worth per week. Today with agricultural prices rapidly approaching the pre-war level, the great difficulty will be to prevent wages falling also. But now there are tractors and many other forms of mechanical aids for the farmer, and the electrical current from the Shannon is also being made available. With such assistance the average output per worker may be increased considerably, but when it is remembered that the usual Irish farm is less than twenty acres in extent, hope may well linger before it makes the advance to faith.

The figures quoted are taken from an extremely interesting report which was issued recently by the Statistics Branch of the Irish Free State Ministry of Industry and Commerce. For purposes of what may be but an illusory comparison, the figures for 1906 have been

taken from the Final Report of the First Census of Production of the United Kingdom. The total output of the various countries for the two periods may be set out in tabular form to facilitate comparisons:

Country	Value of Output, 1925 or 1926	Value of Output, 1906
	£	£
Irish Free State	65,000,000.	(Ireland) 45,574,000.
Northern Ireland	15,000,000.	
England & Wales	220,000,000.	127,650,000.
Scotland	44,000,000.	23,150,000.
Denmark (1922)	88,810,000.	

It is reported that whether the output be compared by person employed, or by the acreage under cultivation, the production is very considerably less in the Irish Free State than in Great Britain or Denmark. It will be quite obvious that an intensive campaign of agricultural instruction is urgently necessary in the Irish Free State, if it is to hold its hardly-won place in the markets of Great Britain. Almost every week now there is a new competitor to be met in those markets, and at any moment the very great resources of Russia may become once more available for export purposes. The Irish Free State farmer must be prepared for that: he must be prepared to maintain his present output against declining prices.

In view of the falling prices of butter, which is likely to reach its pre-war level when the full Irish supply reaches the market next month, the comparative table of milk yields in different countries, which is given in the Report, is of particular interest to producers and consumers alike. The figures given may be set out as follows:

Country	Yield per cow		Country	Yield per cow	
	Gallons			Gallons	
Switzerland	654		Japan	392	
Denmark	645		Estonia	360	
England and Wales ..	535		France	355	
Sweden	498		Canada	327	
Irish Free State	487		Norway	322	
Scotland	480		Australia	319	
Bavaria	467		Finland	304	
Northern Ireland ...	407		Chili	179	

Ireland, generally, must make every effort to get the average yield per cow increased to the level of Denmark, as by no other means can the Irish place in the British butter market be held. Already the County Limerick can show a yield per cow that is but little lower than Switzerland and Denmark and in the County Dublin the average is greater than that of England and Wales. Already thousands of "Cow-Testing Associations" are at work, in each of which the members make accurate records of the yield from each cow kept on their farms, and from these records the bad milkers are eliminated, and breeding is confined to the good milkers. Slowly the Irish average is being increased, but there will need to be an intensive effort, and a very costly effort, made in the immediate future.

What emerges from these figures, more than anything, is the urgent necessity for making Irish farming an all-the-year-round industry. At present it may be said to be

but a part-time business, which is the underlying reason for the low average production of the Irish farm worker. Irish farming is a summer business; it must be made as intensive in winter as it is now in summer, if present markets are to be held, and if even the present low standards of living in the Irish country-side are to be maintained. Ireland is poor because its farming is not productive enough.

Education

Catholic School Publications

PETER A. RESCH

"I WONDER if this St. Michael's is a Catholic institution?"

"How could it be anything else, with that name?"

"Well, there's nothing in this *St. M. School News* to prove it. I've looked through all the columns of its twelve pages, several times, for some feature or news item with a Catholic note to it, but I cannot find a single one."

This snatch of conversation, heard and noted, not so very long ago, in the exchange department of X. College, came back to me, in a forcible manner the other evening, as I read C. J. Freund's article in AMERICA "A New Idea for College Advertising." I felt at once that the coincidence had furnished me with an appropriate starting point for some brief comments I have long wanted to make on Catholic high-school and college papers. I wish, namely, to indict our Catholic school publications—not all, to be sure, but a certain number of them—for the same fault that C. J. Freund finds with our alumni reunions, and advertisements of Catholic colleges and academies. They do not sufficiently emphasize their Catholic character; they consciously, or unconsciously, ape the secular school publications; they are apparently afraid, as we are in so many other things, to be wholesomely different from others.

It may seem unpsychological to begin with a chapter of blame, but that was my cue. Besides, I do not wish so much to extol the truly Catholic school review as to point out a regrettable defect in those of so-called Catholic schools.

There are unfortunately Catholic school publications of the *St. M. News* type. If their readers did not know, from some other source of information, that the paper was edited in a Catholic institution, they could never suspect it. Of course, it is rare that a Catholic school paper succeeds in shrouding its Catholic identity completely in any of its issues, but such cases may be found and, if this article were an honor roll, names could be supplied in proof. A reader is forced to conclude after perusal of such papers that the school, of whose character and spirit the paper should be the exponent, either has no Catholic activities to record, or if it has any, is afraid or ashamed to herald them.

Upon reflection, I cannot admit the former conclusion; it surely has religious activities, or news with a Catholic note. If, *per impossible*, it has none, could not managers

and editors with the right spirit demand them of the school, and even create them, along with a desire for them in their reading public? Or, perhaps, are the religious activities of such rare occurrence that issues of the school news must be printed without them? Or, perhaps, are they too devoid of life to be of interest to the student body?

If, then, Catholic activities do exist in their academic life, why should the students be ashamed to record them? Before whom would they be ashamed? Before their fellow-students, who conduct the activities? Before their Catholic exchanges, who would not fail to understand, and be edified by them? Before the non-Catholic community, or their non-Catholic exchanges? But, for which of these groups is the paper published?

I once knew a man whose example suggests perhaps another extreme explanation that may well occupy the lowest grade in this scale of base motives for veiling our Catholic physiognomy. Strange to say, this man was—I do not think he is now—a professor in a Catholic academy. He was one of those ultra-modern scoffers at Catholic traditions and conservatism, noted for his contemptuous pessimism with reference to Catholic progress in our day. Upon the establishment of a new Catholic academy in one of our cities, he prophesied its success and rapid growth. "You won't have to be afraid, either, of letting its name appear before the public in your school publications and in newspaper advertising." "Why not?" he was asked, for his unusual optimism was astonishing. "Because," he replied, "it has not the old-fashioned 'St.' before its name. Its Catholic and religious character is not so obtrusive."

I wish I were all wrong in my impression that some Catholic student publications are too timid in proclaiming their allegiance to faith and Church, and that sometimes they completely disguise it. But I take for granted that the one hundred Catholic high-school and college publications that I see and read, represent fairly well the one thousand others over the length and breadth of our fair land.

Perhaps, after all, the type of paper that mutes the Catholic note entirely is the least reprehensible, since readers not acquainted with the religious affiliation of the school, will not be scandalized at its non-Catholic literary productions. That Catholic paper, on the contrary, is more blame-worthy, it seems to me, which allows its Catholic identity to appear with, or even through, features that compromise the Catholic good name. Jokes, for example, about the Bible, marriage, temperance, womanhood, etc., must surely shock those who know that true Catholics look upon these as the sacred things of life. Some years ago, a certain Catholic college journal—which, by the way, did not belong to the category I am indicting—printed a somewhat humorous account of one of its scheduled baseball games for which the opposing team failed to appear. The article contained somewhere the very natural and innocent question, "And where are the other nine?" A Protestant exchange editor promptly took its Catholic contemporary to task for irreverence towards the New Testament story of the ten lepers.

Some outsiders evidently expect much of our college publications. Catholics themselves can make allowance for very much, but serious-minded educators have reason to fear that the light-minded strain and irreverence of their student editors counteract too effectively the serious lessons of the religion program, by inculcating, unconsciously if you will, through their neglect of Catholic copy, a very insidious and dangerous indifference to all things religious. One educator confessed that the account of his Sodality meetings looked uncommonly alone and ashamed in the column next to a piece of weird college humor on dancing.

I do not mean at all that our school papers must become devotional or pietistic, and sermonize the student body with short lives of the Saints, or with copied comments on the liturgical events of the Church calendar. Nor do I wish to intimate that they need hide their purely non-religious activities. Let the athletic events occupy the chief place, if the school needs that propaganda; let its academic events, by all means, have the next amount of space; unintelligible hall-way gossip and freshman follies do not have to be relegated to corners between the ads. But with all that, I think it ought to be manifest, in some way or other, that the institution of which the paper is the exponent, prides itself in being frankly Catholic.

One takes up with much more genuine delight the real Catholic school weekly or monthly or annual, where no attempt is made to hide the Catholic character, but where the name on the front page or cover, one or two of the headings, and possibly an occasional illustration or cut, proclaim the faith of the faculty and students. We read there with satisfaction of distinctively Catholic activities, of live Sodality meetings, of well-attended chapel ceremonies, of lectures given by prominent Catholics, of interviews with the clergy and religious professors, of mission plays and rallies, of drives for Catholic charities, of active Mercier or Newman clubs. One may notice, too, that such model Catholic publications do not seem to suffer, in the matter of material make-up, on account of their Catholic tone. Every now and then we learn that standardizing agencies of school papers, which, as a rule, go little further in their requirement than the exterior form, the material perfection of the illustrations and make-up, can and do sometimes confer prizes, in national contests, on alert Catholic school publications.

If we must have standardizing agencies and contests in school journalism, why could not some prominent Catholic university invite our high schools and colleges to compete for prizes in Catholic school journalism? Why humbly submit our school papers and annuals to any secular body, and willingly conform to purely materialistic ideals in order to win approval?

Then, again, the best of our school papers, conscious of their responsibility with sectarian and public school exchanges, far from being ashamed of their religion and religious activities, handle instructive matter in editorial and magazine sections, calculated to bring Catholic ideas and questions to the library tables, and into the exchange offices of secular institutions, where news of other schools is generally read with sympathetic interest.

It is not necessary to expatiate long on the virtues of the model Catholic school publication. In one word, I think it may be affirmed that the Catholic, as well as every other school review for that matter, creates and directs the school's spirit at the same time that it records its manifestations. This wholesome condition is not possible where there is not a strong faculty control and direction of student literary output.

But, it is objected, students in our independent age resent censorship. Indeed, they may resent dictation, but they invite tactful direction. I can see no reason why they should resent censorship, when their very professors and moderators must submit to it. Canonists (at least one American authority, P. Augustine, O.S.B., to my knowledge) are of the opinion that "college papers" are included in the "papers, periodicals, pamphlets, booklets, etc." which, according to Canon 1386 of the Code, are subject to previous censorship. True, this canon would affect directly only the ecclesiastical or religious contributors or moderators of such papers. But has it not some application, *a fortiori*, to Catholic student writers? If their teachers, learned theologians and professed Religious, must submit to such censorship, I do not see why irresponsible student editors should be allowed without restraint to compromise, even in a minor way, some of the most serious issues of Catholic education.

With Script and Staff

NEW and important information of a general character about the different religious bodies in the United States is given in a recent study by C. Luther Fry entitled, "The U. S. Looks at Its Churches," and published by the Institute of Social and Religious Research (New York. \$2.50). Statistics on 212 separate denominations are studied on the basis of the United States religious census of 1926. Mr. Fry was responsible for the preparation of the textual discussion in Volume I of the official census, and also outlined the accompanying tables and diagrams.

With regard to total membership we learn from the Census the following: ("Religious Bodies," Vol. I, page 16):

Roman Catholics had by far the largest number of Church members, 18,605,003; the Jews came second with 4,081,242, closely followed by the Methodist Episcopal Church with 4,080,777. The Southern Baptists were next with 3,524,378, while the Negro Baptists and the Methodist Episcopal Church, South, held fifth and sixth place with 3,196,623 and 2,487,694 members, respectively.

A proportion of the adult population in Church is comparatively high in the Southern and Western States; somewhat lower in the Middle West, and considerably lower in the Far West, with the outstanding exception of Utah. "Most Western States have comparatively few Church members. In Washington, Nevada, and Montana fewer than three out of every ten adults are enrolled in Church." In those States in which the suicide rate tends to be high the proportion of the population in Church tends to be low.

Pittsburgh, New York, Detroit, Newark, Philadelphia,

Buffalo, St. Louis, and Boston report over sixty per cent Church membership. San Francisco, Seattle, and Los Angeles report small proportions in Church, with forty per cent or less.

GEOPGRAPHICALLY speaking, there are only eight denominations that have at least one church in each State. No State, however, has fewer than sixteen Methodist Episcopal, twenty-four Protestant Episcopal, and thirty Catholic churches.

There is not a single State in which either Jews or Roman Catholics constitute a majority of the total population, although Rhode Island and New Mexico come close to it, with slightly more than forty-seven out of each one hundred adult inhabitants on the rolls of the Catholic Church.

From Vol. I, page 41, we learn:

The Roman Catholic Church was first in the number of members in the District of Columbia and in thirty-three States, including all the States of the New England, the Middle Atlantic, the East North Central, and the Pacific divisions, all the States except Kansas in the West North Central division, and all but Idaho and Utah in the Mountain division. In addition, this body led in Delaware, Maryland, Louisiana, and Texas.

Even with the "more inclusive definition of membership" employed by the Catholic Church, its rank would be held. By this is meant the fact that "among the Roman Catholic and Eastern Churches all persons, even infants, are considered members, provided they have been baptized according to the rites of the Church," as compared with Protestant practice. In view of the arguments advanced by AMERICA on the occasion of previous censuses one is glad to read ("Religious Bodies," Vol. II, page 1255): "For 1906 and 1890, figures originally published for membership have been corrected to include the entire baptized membership without regard to age, this being the basis of the enumeration of 1916 and 1926."

AWIDE field for study is provided by the data on the increase of Church membership. From the Census (Vol. I, Table 5), we note (from 1916 to 1926) the following percentages of increase, taken at random:

Southern Baptist Convention, 34.5
Churches of Christ, 36.4
Congregational Churches, 9.0
Evangelical Synod of North America, -7.5 (decrease)
Church of Jesus Christ of Latter-Day Saints (Mormons) 34.4
African Methodist Episcopal Church, -0.5 (decrease)
African Methodist Episcopal Zion Church, 77.6
Protestant Episcopal Church, 25.5
Roman Catholic Church, 18.3

Mr. Fry points out:

The Roman Catholic Church is one of the few very large denominations that showed a rapid increase in the number of churches, from 12,472 in 1906 to 18,940 in 1926. Most of this growth, however, occurred during the earlier decade, the net increase for that period being 4,903 compared with 1,565 during the last ten years....

Kansas, Mississippi, Tennessee, and Utah report the most rapid increases in Church membership, while at the other extreme are Wisconsin and Montana, where the membership has grown to

twenty-eight per cent since 1906, while its population was doubling....

Four of the large denominations more than doubled their memberships during the past twenty years. These bodies are the Church of Christ, Scientist, the African Methodist Episcopal Church, the Churches of Christ and the Church of Jesus Christ of Latter-day Saints. The rapid growth of such non-traditional sects as the Mormons and the Christian Scientists would seem to demonstrate fundamental changes in the religious thinking of large groups of Americans.

Every State in the Union reports an increase in Church membership (exclusive of Jews) from 1916 to 1926 (the average being 17.6), even those States, New Hampshire, Vermont, and Louisiana, which had reported a decrease in total Church membership (exclusive of Jews) from 1906 to 1916. Florida, Oklahoma, Michigan, the District of Columbia, and New Jersey lead, in the order mentioned; New Hampshire and Mississippi are last.

THE two most original contributions of Mr. Fry are perhaps his findings on the academic training of clergymen and the valuation of Church property. As to the former, the ministers chosen for study were those of seventeen white Protestant, the Catholic, and all three Negro denominations.

Approximately 11,750 Catholic priests are included, about 71,500 clergymen of seventeen white Protestant denominations, and 21,600 ministers of the three largest colored bodies.

Analysis of the census data shows that nearly three out of every eight ministers in the eighteen white denominations and more than three out of four of those in the three Negro bodies do not claim to be graduates of either college or seminary. And even these figures are conservative, because the Government throughout its tabulating process, gave ministers the benefit of the doubt when it came to classifying certain cases....

Certain it is that the ratio of three out of eight underestimates the proportion of white *Protestant* ministers that were not graduates of either college or seminary....

The Catholic Church has a far lower proportion, and the three Negro denominations a far higher proportion, of untrained men than have the seventeen white Protestant bodies. Instead of forty-one per cent falling into the group of non-graduates, only 6.6 per cent of the Catholic priests were so classified. On the other hand, sixty-eight per cent of the priests claimed to be graduates of both college and seminary, compared with less than half this proportion for the white Protestant pastors.

Again geographical comparisons were of interest. Boston provided the best showing for Protestant clergymen, of whom fewer than a twentieth were in the non-graduate class. New York ranked second, while Atlanta made the poorest showing, with three-eighths of its ministers in the class with least training. "Figures for 1,798 rural ministers in Alabama show that 1,362 classed themselves as non-graduates and only 167 as [graduates] of both college and seminary."

Just how there could be not merely 6.6 per cent, but any Catholic priests graduates of "no seminary," in view of the Church's requirements for ordination, is not clear. Mr. Fry merely recorded the answers to his questionnaires. Perhaps an explanation can come from other sources. Some Order priests, for instance, may have understood "Theological Seminary" to mean "diocesan seminary."

ARE women more religious than men? Are Protestant men as religious as Catholic men, relatively to the fair sex? Table 13 of Volume I, which gives figures on total membership by sex. A few of these are quoted:

	Male	Female	Sex not Reported	P'c'tage Male to Female
Christian Scientists.....	33,700	103,578	64,820	32.5
Greek Orthodox (Hellenic)	76,397	39,608	3,490	192.9
Society of Friends	39,880	48,951	2,495	81.5
Methodist Episcopal	1,518,791	2,274,615	287,371	66.8
Methodist Protestant	75,508	106,952	9,811	70.5
African Methodist Ep.	165,615	295,137	85,062	56.1
African Method. Ep. Zion	167,432	289,381	—	57.9
Protestant Episcopal	741,486	1,000,017	117,583	74.1
Unitarians	22,748	32,453	4,951	70.1
Roman Catholic	8,371,216	8,977,841	1,255,946	93.2

The other Eastern Churches (Bulgarian, Rumanian, etc.), show also a preponderance of men.

The Catholic percentage of males to females in urban territory (towns of 2,500 and over) is 92.2; in rural territory, 97.12. The other bodies listed in the above table, however, show only a slight increase in male percentage for their rural membership.

The separation of membership by age confirms the contention that the population growth of the Church is to be looked for in the country rather than the city.

Total Catholics	In urban territory	In rural territory
Under thirteen years	3,938,035	1,115,746
Thirteen years and over	10,304,884	2,552,393

Urban Catholic youth, according to these figures, is little over one-third of adult urban totals; while rural Catholic youth forms nearly one-half the respective adult total.

Many other aspects of the religious census remain, such as the valuation of Church property, which will be taken up in later issues of AMERICA.

THE PILGRIM.

IN THE NIGHT

White bodies of birches bend
To the kiss of the red-mouthed moon,
Shaking their long hair out
Till it swishes the dark lagoon.

The sleepy eye of the lake
Catches a single star,
Buries it deep in the gloom
Like an opal in Shalimar.

The smell of the medicine cedar
Hangs on the summer air,
As though with a stewing and stirring
A witch boils her potion there.

But out of the night comes a call,
And out of the hills a cry;
Out of the summer a warning,
"Beauty is born to die."

NORBERT ENGELS.

Dramatics

Theater-Going in Paris

ELIZABETH JORDAN

ON my first morning in Paris this month, which happened to be a Monday morning, I went to a theatrical agency and bought seats for every evening of the week. This action shows a strong interest in Paris's theatrical attractions, and thus helps to justify these reminiscences.

I went to the agency to spare myself journeys to six different theaters in various parts of the city, and even more, if it must be confessed, to avoid the strain on my French which would have attended interviews at six box offices. My French is equal to all ordinary demands, and it seemed almost my native tongue when I reached France after two months of travel and repressed speech in Spain and Italy. But before the combined aloofness, indifference and rudeness of the youth or maiden in the average Paris box office, it falls into stammering incoherence. All I need to say about the manners in French box offices is that, if such a thing could be possible, they are even worse than the manners in New York box offices. I went, therefore, to an agency conducted by a young Frenchman who was glad to sell his tickets, who understood my French without apparent strain, and who was kind enough to inform me fully as to what was on the Paris stage "at the moment." Our conference ended in my getting the following reservations:

For Monday, the Opera Comique, with Argentina, the Spanish dancer, as the star attraction in a new act with music by Granados. I "discovered" Argentina only a few years ago, in a little Spanish music hall in Madrid, and I then predicted the spectacular success she has had since. Not all my predictions have been so strikingly justified, and my interest in Argentina continues vivid. I was especially glad of the opportunity to see, in advance, the new program she will bring over to America next winter.

For Tuesday, the Palace Theater, with Argentina's would-be rival, Raquel Meller, as the star of a mixed bill.

For Wednesday, the opera—Richard Strauss's "Le Chevalier à la Rose."

For Thursday, a big new revue, "Milliardaire de Rougement" at the Apollo.

For Friday, The Folies Bergère.

For Saturday, the Russian Opera "Sadko," by Rimsky-Korsakoff.

The total cost of two seats for each of these six attractions (I find that my countrymen and women are interested in such details) was 1,265 francs—about \$50.60 in American money.

"Prices are going up every season," I commented as I paid. "When I was here last year—"

He smiled.

"Every thing is higher but the opera," he explained. "The best orchestra seats in the Opera House are still about seventy francs each."

It was an interesting commentary. Of all my list the one offering really worth while, the opera, was by far the cheapest!

Orchestra tickets for "Sadko," the Russian opera, were \$4.00 each; but that was for Saturday night, and the superb production amply justified the increased cost.

Comparing these prices with New York's, one sees that Paris still gives us more for our money. But the prices seem high in contrast with those of a very few years ago, and the French theaters add a series of petty financial extortions which are picayune and unpardonable.

For example, one discovers in the lobby of the theater that one's agency tickets are merely orders for one's seats. These orders must be exchanged for the actual coupons, and an avid-eyed young man grabs one's theater slip, gets the seats, and waits expectantly for his tip—which is five francs (twenty cents) if one feels generous, and two or three francs if one does not. He departs with his tip, one takes six steps, and a program is thrust into one's hand. This, too, must be paid for—and one gives the seller another three or five francs. One then runs the gamut of a line of women ushers, and is passed on till one finds the maiden who is to place one. She grasps the tickets, seats one, then stands before one, palm up, firmly grasping the tickets between her fingers till the required tip drops into that waiting palm. One gives her two or three francs or five francs, as one chooses. Then! and not until then, one can relax into one's seat.

There are Americans who are not aware that a tip is exacted for escorting patrons of a theater to their seats. They stare blankly at the up-turned palm and an ominous shadow falls over the usher's brow.

"*Pour service,*" she says, in acid tones and with an upward movement of the palm that is unmistakable. The stranger pays—and does it in a hurry.

When I attended "Sadko," I gave the usher a five-franc note for seating me, as by that time I had no small change left. She put me in the wrong seat. I at once discovered the mistake, but she had gone and I waited till the end of the act to have it corrected. At the fall of the curtain I stopped her as she was hurrying down the aisle and showed her my ticket. She led me to the proper seat, and then stood before me again with demanding palm. By this time I was somewhat fed up with the episode, for I had been "deranged" as the French say, and had "deranged" others by crowding past them in the necessary change.

"Am I to pay you again for correcting your mistake, Mademoiselle?" I asked coldly in my best French. "I have already given you five francs for putting me in the wrong seat."

Her lips shut in a straight line.

"*Service, Madame,*" she said between her teeth, and waited tensely. She would have been standing there yet no doubt if I had not ended the little scene by handing over another five-franc note.

To men theater-goers, with pockets for loose change, this constant tipping is not so annoying. To women in evening dress, with no pockets, and with hands already burdened by a fan and an evening bag, the necessity of producing coins and service notes at every turn is nothing short of maddening. One gets the money ready in the taxi cab as one approaches the theater. There must be the fare for the cabman, the tips for the ticket changer, for

the program seller, for the usher. One grips the money tightly. One is already holding one's tickets, one's hand bag, and one's evening coat. One has estimated the amount—but alas, one has never estimated it correctly. One has forgotten something, someone—usually the five francs for the youth who gives one a ticket and number assuring one a taxicab at the end of the play. That expense is a wise precaution, for after-theater cabs are not as easily available in Paris as in New York, and there's always the sporting interest of watching the result of one's investment.

If it is not raining when one comes out one usually gets the cab service one has paid for. If it is raining, the whole service goes to pieces, and the would-be passenger stands out in the rain for half an hour or so until her need is slowly met. In any case, the cabman, like every other worker in France, is "out" for American money. In the day time, cab rates in Paris are absurdly low. Indeed, it is much cheaper to remain in a Paris cab than to get out of it. One can ride an hour for a dollar, and the driver is satisfied with a tip of a few francs. But at night all this is changed. After midnight the rate indicated by the meter is doubled and most of the theaters do not close till midnight. Double fares, however, are no longer enough for the night cabman. Stepping into a cab one discovers that the meter is dark, is not running. One can remain in the cab and pay any fare the driver demands at the end of one's ride, or one can get out and look vainly for another cab.

At the door of one's hotel the driver calmly demands four or five times the proper fare, and the victim pays it. She has learned that she must. If she calls on the night porter of her hotel to adjust the little matter, the porter indulges in an eloquent Gallic shrug.

"Madame, the driver says he waited for you at the theater for half an hour."

"He did nothing of the sort," the victim cries. "I never saw him in my life till I picked him up at the Apollo five minutes ago!"

There is another shrug—regretful, resigned, philosophical.

"What would you, Madame? He says."

The victim pays. If she is a philosophical victim she reminds herself that her day-time riding has cost her almost nothing, and that after all the twenty or thirty francs the driver is now demanding for a twenty or thirty cent drive is only a dollar or a dollar and a quarter. She herself is still financially ahead of the game. She pays the fare demanded, smiles forgivingly at the driver, who grins back after a moment of stupefaction, and charges the amount to experience. American women, and American men as well, are having many such experiences in Paris this summer.

Now for the six attractions I have mentioned. But behold, all my space is gone before I've said a word about them. That would be very sad if there had been anything about the six attractions that justified much comment. There had not. The operas were superb, as always, but they are equally well done in New York. Argentina was superb, too. Incidentally she is getting back some of the

money Paris is taking from Americans. Tickets for Argentina's Paris recitals are \$6.40 each. The three "revues" were a trifle more "nude" than anything Paris has given us before. That's about all I can say about them.

If one yearns for other attractions one can go to see "Topaze," done no better here in its native France than it was done all this season in New York, or one can hear "The Desert Song," sung in French, by a good company which is also no better than the one we had at home. One can also see "Maya," advertised as "the forbidden play," with which New York is also only too familiar. And there are always more revues, and more startling effects in nudity, for those who like them.

REVIEWS

Roosevelt, the Story of a Friendship: 1880-1919. By OWEN WISTER. New York: The Macmillan Company. \$4.00.

Forty years of an intimate friendship, begun in college days, supplied the material for this memoir of the apostle of the strenuous life. It would have us accept him as the quoted words of a distinguished Frenchman limned his portrait: "A strange figure for our time; an apparition from other days; chivalrous; of the Crusaders; simple in spirit; yet with a note of the modern." It is not to be expected that all will agree in this description of one of the most interesting and remarkable of our public men, but the tribute of his ever loyal and devoted friend, who gives "a page of old acquaintance . . . by-gone events that stirred us all in their day" has an attraction that compels attention, if not admiration, as it touched on each stage of the official life of the subject. The minutely painted portrait of Roosevelt develops along personal and political lines with a background that is graphically historical and biographical of the incidents and the personages included in the notable period of the world's record from 1880 to 1919. The personalities that are ranged around the central figure make up a very distinguished group who enjoyed the intimacies of the White House. About them many revealing stories are related. There were no "weasel words" when "the interests" or other "malefactors" had to be dealt with; or his pet antipathies, or political adversaries, had to be scored. The enthusiastic friend tells a very alluring story and arrays every possible attraction to win his readers to an echo of the historic one line editorial in which Mr. Dana fixed the campaign status of the old *Sun*: "Theodore, with all thy faults."

T. F. M.

Lord Lansdowne: A Biography. By LORD NEWTON, P.C. New York: The Macmillan Company. \$8.50.

During his political career of more than fifty years Lord Lansdowne played a prominent part in many important events. At the time of the Boer trouble he was Secretary of State for War; later, when radical reforms were effected in parliamentary procedure, he was the leader of his party in the House of Lords; in the third year of the World War he excited widespread commotion by the publication of the famous peace letter; and he lived to see the settlement of the Irish difficulties for which, in his earlier years, he himself had been more than a little responsible. Lord Newton has nothing very interesting to say with regard to these matters; most of them, he states in his preface, have been pretty thoroughly treated already. His aim in this book is merely "to depict the career of a man whose merits were perhaps inadequately recognized by the public and whose real character was imperfectly understood." In other words, Lord Newton's work is an apology rather than a cool, impartial study. The Lord Lansdowne he pictures is a high-minded and just man, a man of undeviating adherence to principle. On the whole that picture may be true. If so, however, Lansdowne was swayed by his unconscious prejudice much more than Lord Newton realizes. His conduct toward his Irish tenants is one instance of this. Not once did he show the

slightest desire to understand their case or find out whether or not their grievances were justified—and yet their demands were, as Lord Newton admits in an appendix, very mild and reasonable indeed. He was more moderate in his attitude toward the Boers but Lord Newton's treatment of the entire South African trouble is far from satisfactory. He places the full blame of the affair on the Boers themselves and makes the Home Government out a patient sufferer, resorting to war only as a last, desperate, and inevitable measure. Of Cecil Rhodes' shifty doings he has hardly a word to say and he dismisses General Butler's views as too biased to be worth consideration. Nevertheless there is some valuable information in the book and many letters of Lord Lansdowne and others which are published for the first time. D. P. M.

The Autobiography of a Criminal: Henry Tufts. Edited by EDMUND PEARSON. New York: Duffield and Company. \$3.00.

The merit of this edition of a very early work lies in the fact that it is, according to the editor, "the first history of a criminal written in this country." It is the life story of Henry Tufts, a new England thief, marauder, swindler, knave, deserter, charlatan and pervert, who harassed the countryside from Maine to Virginia in the days of the Revolution. Except for a quaintness of style and a naive frankness in some sordid details, this book differs but little from the deluge of such books that now flood the stands. There is found here the same spirit of braggadocio that pervades the life story of our modern parasites from gangland. Henry, or his "ghost," has an uncontrollable imagination. Some of the incidents detailed seem to be merely the vaporings of a poetic mind. Unlike some criminals, Henry was bigoted, for some delight is taken in maligning the Catholic priests of Canada. The labored style of the work makes it difficult reading; the stilted language sounds ridiculous from the lips of an uneducated mountebank. The narrative gives a fair description of the underworld of Colonial days and details the treatment allotted to criminals then. It was the age of corn-crib jails and a rough spoon was sufficient as a tool to effect a jail-break. The work, however, demonstrates that prison walls and stripes rarely cure criminals. The Baumes Law, with a consequent life stretch in Sing Sing, would have fixed Henry early in life as a four-time-loser. Perhaps it would have been better so, for, all in all, Henry was a licentious lout; and the narration of his carnal debauches mars the book even for the student of criminology.

R. A. G.

BOOKS AND AUTHORS

Saintly Lives.—The Most Rev. Alban Goodier, S.J., in his book called "Saints for Sinners" (Longmans, Green. \$2.50), reminds us that "the Saints are meant for example and encouragement. He is not writing necessarily for "downtight sinners," but for anyone who is burdened with "consciousness of failure, and ineffectualness, and other hard things in the spiritual life which make us realize our utter nothingness." In order to encourage and inspire he tells the stories of nine Saints, considering the human element more than the sanctity that has been built upon it. Here one reads about St. Augustine of Hippo and St. Margaret of Cortona; of St. John of God, the Waif; St. Camillus de Lellis, the Ex-Trooper; St. Joseph of Cupertino, the Dunce; St. Benedict Joseph Labre, the Beggar Saint; and of the "Failure" of St. Francis Xavier. Three of these studies are reprinted from the *Month*. The author confesses that he scarcely knows whether this is a book of biography or of romance. It seems to be a happy combination of both proving in a delightful manner "a truth which it is needful for us all to remember."

A Religious of the Holy Child Jesus has collected brief biographies, arranged for the months of the year, of "A Hundred Saints" (Herder. \$2.00). These stories have been drawn from *Les Petits Bollandistes*, Butler's "Lives of the Saints" and some of the pamphlets published by the Catholic Truth Society of England. The book should prove very helpful for lay Catholics who devote a short period daily to spiritual reading.

René Bazin, who wrote the biography of "Charles de Foucauld: Hermit and Explorer," contributes a preface to the volume of

spiritual writings of the missionary in the Sahara and the apostle of the Tuaregs, which Charlotte Balfour has translated from the French and presented under the title "Meditations of a Hermit" (Benziger. \$2.25). Anyone who has read the stirring account of this great convert's cooperation with grace will be interested in tracing the full unfolding of a noble soul as shown in these spiritual jottings.

A short popular account of "The Franciscan Order" (Benziger. \$1.70) is given by Dominic Devas, O.F.M., in a little volume of five brief chapters. The book is designedly meant to illustrate the spirit pervading the Franciscan Order. This is done by "deducing the living spirit of the Order from the study of its life's history." It is a history that lives again in these pages and, brief though it be, holds the interest of the reader and leaves him inspired and uplifted.

A detailed account of "Therese Neumann: A stigmatist of Our Day" (Bruce. \$2.00) is given by Friedrich Ritter von Lama and translated by Albert Paul Schimberg. Although many brief pamphlets have told the story of the strange happenings at Konnersreuth, this is the first attempt to give a fuller account of the Invalid, the Stigmatist, and the Seeress, who attracted such wide attention some two years ago.

Veteran Travelers.—More than twenty-five years ago Harry A. Franck wrote about his "Vagabond Journey Around the World" and the glamour of his romantic adventures at once gained a wide following for this and his subsequent travel tales. But in his latest book, "A Scandinavian Summer" (Century. \$4.00) he explains that if there is absent the same thrilling and glamourous account of adventures it is due to the matter-of-fact Scandinavians about whom he writes. His journey began in Copenhagen, and brought him through Jutland, Finland, Sweden, Lapland, and then on to Norway and to Iceland. In his wanderings he has been interested chiefly in the traditions, the conventions, and inner life of the people. Museums interest him as well as hotels; and he has an ear for political intrigues as well as for family histories. "Armchair travelers" will enjoy these pages, prospective tourists may be lured by them from the beaten paths, and students of literature will gather from their perusal a richer background for the works of Sigrid Undset and others.

Professor Frank Oliver Call, author of "The Spell of French Canada" has written an interesting and sympathetic account of the land of Evangeline in "The Spell of Acadia" (Page. \$6.00). The author tells the story of the early Acadians and records his findings during a leisurely journey. He has set down an interesting narrative and he has caught in the splendid illustrations which accompany the text the elements of beauty which captivate the traveler by their spell. There are fifty full-page plates in color and duogravure in this de luxe volume.

Zack T. Sutley, who tells his story in "The Last Frontier" (Macmillan. \$3.00) is introduced as a hunter, trapper, cowboy, stage driver and soldier in the Wild West of sixty years ago. What glowing promise such an introduction holds of a tale of stirring adventure! And the promise is well fulfilled in these pages crowded with dramatic and, sometimes, humorous scenes. It brings one back to the days of Jesse James, Kit Carson, Buffalo Bill, Brigham Young and General Custer. There is little need for the author to depart from actual facts in this thrilling story of sturdy romance in the Great West.

The story of the tragic Scott expedition is told by Apsley Cherry-Garrard in "The Worst Journey in the World" (Dial. \$5.00). Captain Scott's wish that this heroic tale would not be lost in the telling has been well realized. For the young author of this account has given to its recording a fidelity to fact, a strength of expression and a clarity of style that merit for it a wide reading here in the United States. The book, first published after the World War in England, has had an enthusiastic reception there. It has been hailed as a classic and praised in rather superlative terms. But, in spite of that, and also in spite of its forbidding title, the book is interesting, enriching one with its information and its story of heroism.

Wooden Swords. The Days of Her Life. Dagger. The Shadow Syndicate. The Blue Rajah Murder.

Though "Wooden Swords" (Viking, \$2.50), a translation from the French of Jacques Deval, is advertised as a first novel, it is rather a series of more or less humorous incidents in the life of a member of the Service of Supplies during the War. This unit of the French Army contained those who were physically unfit for actual fighting at the front. The hero of the book could do nothing right; he was unsuccessful even in avoiding work, the main occupation, it would seem of the S.O.S. The author is an artist with a sure touch who can gain his effects with great economy of words. It is a pity that he should have exercised his art on several passages which are decidedly smutty, and pathetic rather than funny. Perhaps some of his future work will be more worthy of his ability.

In outline "The Days of Her Life" (Houghton Mifflin, \$2.50) is banal enough—a bedraggled little girl of the California mining camps struggling upward from squalid poverty—but the outline is negligible. The story is primarily one of the development of character and, as such, it is an unusually deft piece of work. The growth of Emma Beecher, the uncouth child, into Emma Auerbach, the woman of culture and charm is not only plausible; given the events which enter into her life, it is inevitable. To take the elements of experience and show them being transformed into the intangible thing called personality is a difficult task but Wallace Irwin succeeds in doing it. The realism of the book is somewhat overdone in parts. Mr. Irwin piles up details until details obscure the significance of the scene. Occasionally, too, he is unnecessarily frank but the mature reader can disregard that just as he can disregard some of the nonsensical comments on faith and morals.

"Dagger" (Duffield, \$2.00) is the title which Mary Dahlberg gives to her story of romance on the Mexican border. One expects a gruesome tale of mystery from such a title and is a bit disappointed to learn that "Dagger" is a pet-name given to the sixteen-year-old Alexandra Marly because she resembles the "dagger plant." Of course she is predestined from the start to verify the name and does such beyond all doubt. She passes through many adventures and makes the usual tour of the world, completing the circle by finally returning to the Texas ranch and fulfilling the promise of the early romance held out in the opening chapter. Miss Dahlberg has taken the simple method of filling out her story by introducing all the properties in the stage-shop; there are horses and airplanes, world tours and ranch routine, peace and war with all their trappings. The reader is assured of many thrills when the pollen of the dagger plant begins to fly.

It was a splendid opportunity for a young writer, who had ambitions to thrill the world with a great novel, to learn life at first hand and watch it unobserved from the vantage point of a deck-hand on a motor-barge. This was the fortune which fell to the lot of Roger Eade, whose profession was medicine, but whose "trade" was writing. When he left Ringman's Wharf on the "Mirka" he little suspected that the crew was as mixed as the ship's cargo. He finds himself caught up with a clever gang and learns, to his dramatic amazement, that the girl whom he hoped to marry is associated with the blackest villain of the crew. Roger, unfortunately, gathers more experience than he had anticipated. He has little sense of humor; he is shy and impulsive and endowed with uncanny intuition. That saves the whole situation and puts an end to "The Shadow Syndicate" (Dial, \$2.00) as exposed by Clifford Hosken in a story that is interesting and amusing.

"The Blue Rajah Murder" (Crime Club, \$1.00) as reported by Harold MacGrath, is set in two parts; the first of which is announced as "Impromptu," and the second as "Presto." They are really two novelettes, with the flashes of the priceless diamond that carries a curse, running through both of them as a unifying principle. No one will complain of that, since the division helps to fit in the story more conveniently to the length of one's hammock hours. The thrill fan will know just what to expect from the announcement: "Dead, in front of his rifled safe, and the great Blue Rajah missing." That is the theme song for the thrills which Mr. MacGrath serves for a jaded vacationist.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Finance for Farmers."

To the Editor of AMERICA:

The article "Finance for Farmers" in the issue of AMERICA for July 12 covers the agencies created through government legislation, and they are all destined for future. Each has contributed its share to the condition of the farming industry as it exists today. There is only one organization which can finance the farmer and that is the Country Bank. Its capital stock is locally owned, its directing officers are familiar with the local situation and its requirements. When an outside agency attempts to direct any new scheme, they just naturally mess things up.

All this clatter, all the high-sounding technical phrases which have filled the air for the past ten years, have simply added distress to the already dying industry. Let those who are charitably inclined find some other line of business to help. You can rest assured that anybody who actually knows how to handle the situation will never get an opportunity to work out a feasible plan.

Agate, Colo.

ALFRED A. STORY,
Pres. Agate State Bank.

Resignation

To the Editor of AMERICA:

Recently I received a letter which I thought might prove of interest if published in your "Communications" column. The letter is from a Negro woman who had been deserted by her husband.

Dear _____:

I am back in.....as you see. Conditions here are just about the same as they are there, only I believe just a little better.

As for me, I do not feel near as contented here as I did there. Several persons have told me that they have seen my husband and that he looks bad and is thin. Of course that made me worry right away, and one night, as I was coming from a friend's house, I just got a glimpse of him in the dark, but he did not see me, and really ever since I just can't have any peace of mind. I really don't know what I am going to do. If I could only get him out of my mind I surely would be more contented.

He knows I'm here, because someone has told him. He hasn't rung me up or tried to see me either, nor have I, him. I didn't write to him at all while I was in so I suppose he has just concluded that I don't care, and neither will he. If I was able to be very angry with him or even disgusted with the way he has done I would not feel like this, but I only feel a great pity and sorrow for him, because he doesn't serve his God, and I haven't it in my heart to hate him. I am praying every day and some mornings I am going to Mass, that God in His mercy will soon create a clean heart within him.

I miss him more now that I'm where he is than I did in Really I feel like a person wandering on with no definite thing or purpose in view. It's awful to feel like that, isn't it? Well, I just can't be happy without him, and don't know what I shall do, because he surely doesn't care at all for me, for if he did he couldn't do as he is doing.

These other men! Oh! Really, they are too low for words, and all they do for me is to fill me with disgust. I don't know where humanity is going. Truly, the world must be more wicked than before the Flood. Do you know, things are so now that one who is trying to live right is said to be wrong by the moral code of today. Persons have told me that I'm doing wrong by trying to thank God for keeping me from sins of impurity so far. Can you imagine such terrible reasoning? Please pray for me that a change for the better will come for me, and that all this evil will be changed to good.

Discouragement and even despair will creep in when it seems to me things are so long changing for the better. I try to keep faith and hope always, but do not succeed. I know that soon a change shall come if I only have the patience to wait on God's will. I am still praying to our Mother of Perpetual Help. I know she's not going to fail me. I only want everything too quickly.

This spontaneous expression affords as genuine an example of Christian forbearance and appreciation of the moral virtues as any woman could well hope to display.

St. Louis, Mo.

H. H.